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ASTROLOGY.

THE WISDOM OF SOLOMON
IN MINIATURE,

BEING

A New Doctrine of Nativities,

REDUCED TO ACCURACY AND CERTAINTY;

OR,

The Art of determining Future Events
by the only True Method,

THE RADICAL FIGURE OF BIRTH.

A Science, by many years intense Study and Labour, brought to a Degree of Perfection hitherto unknown.

THE WHOLE CONTAINING

The Essence, Beauties, and Substance of all Pieces, Ancient and Modern, conjoined; a Variety of new Matter added; the Jargon of obsolete, and the Nonsense of Modern Authors expunged; and digested in a Manner so plain, familiar, and easy, that a Person of the meanest Capacity, may become Proficient in it.

DEMONSTRATING TO A CERTAINTY

Every Person's future Rise or Fall in the World,

And shewing him whether he is subject to have

RICHES, POVERTY, HONOUR, DIGNITIES,

SICKNESS,	HEALTH,
MARRIAGE,	CHILDREN,
FRIENDS,	ENEMIES.

No Matter whether descended from a Prince or a Beggar.

ALSO,

A CURIOUS COLLECTION OF NATIVITIES,

NEVER BEFORE PUBLISHED.

BY C. HEYDON, ASTROPHILO.

LONDON:

Printed for A. HAMILTON, No. 18, near Gray's-Inn-Gate, Holborn. 1792.

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INTRODUCTION.

I Promised the World, some years since, a new Doctrine of Nativities: Agreeable to that promise, I now take the liberty to send it into the World, to demonstrate there is such a science as Astrology. and that it *can not* be true, unless it is built upon a *foundation*, *natural*, *certain*, and *always the same*, [illegible]ll Nativities, as part of the common Astrology appears to be, and Ptolomy's *Quadripartite most truly is.*

As to horary questions, I must reject them, as arising from the doubtful impulse of the mind, unleſs upon very great emergencies. The errors of those who do not accurately understand this learning, which is of great and manifold contemplation, makes the world in general think it is done by guess or chance; but it is only the inability of thoſe pretenders to it, which is

the cause of so many mistakes, because the wonderful extent of this most noble science is far, very far, beyond their capacities to comprehend.

Let no person condemn this science until they either study or understand it; that will appear unpolite and absurd. We do not reject physic or philosophy, because the professors often are so unhappy in their practice and so contradictory in their principles. It is plain we are all fallible creatures, subject to many errors; yet some principles of science are infallible and incontrovertible. Solomon was conversant in Astrology undoubtedly, having affinity with Pharaoh's daughter, whose father was Egypt's King *. He was skilled in all wisdom, divine and human; for all the Kings of the earth sought his presence, to hear his wisdom, which God had put in his heart: so we may justly call this his Wisdom in Miniature; for he excelled in

* He was skilled in the learning of the Chaldeans and Egyptians.

all

all philosophy, and knew the ground and root of universal nature.

For the sake of perspicuity, I have divided this Treatise into two parts the Argolian and Placidean, and have added some remarkable Nativities, never published before, of the good and bad fortune of several persons now living, to demonstrate there is some truth and reality in this science. Let people say what they please, we know there is abundant proofs of veracity in all nativities. Dr. Mead says, he believed there was truth blended with the jargon of astrology, which jargon, and extraneous superfluities, I have carefully expunged.

When such men as Milton, Dryden, Melancthon, Usher, Josephus, and a variety of pious men, in all ages, were addicted to the study of it, let not my Readers be daunted at the frequent sneers and satires of the world. When Augustus Cæsar, Alexander the Great, Julius Cæsar, King Ptolomy, Theodosius, Charles the Fifth, Oliver Cromwell, and many other great and noble personages, in all ages and countries,

countries, have either made it their study, or countenanced the professors of it; and by this wisdom, seeing what good success was promised in their Nativities, they were urged and prompted on to atchieve great and noble actions; for without some incentive, men will be cautious, timid, fearful, but *vice versa*, being assured of success, are rendered intrepid and fearless of danger. It is plain and evident, that the efforts of the most honest and industrious men are not always crowned with success, but that there is a Supreme Power that superintends the affairs of men, and raises up high, and brings down low, according to his pleasure, and does just as he pleases in the armies of Heaven, and amongst the inhabitants of the earth: and who can say unto Him, *What dost thou?* Addison, in Cato, makes use of this elegant expression—"It is not in mortals to command "success—but we may do more—we may "deserve it." This unerring and Supreme Power controuls our actions, and moulds us as he pleases, yet leaving us at the same time

time to the freedom of our own wills as rational creatures, and making our inclinations ſquare with his ſtupendous deſigns. For Pope ſays, "Whatever is, is right;" and I muſt coincide with what he ſays, for men know there is ſomething that overrules all things, and frustrates men's intentions; for if all men were able to arrive at affluence, what muſt become of the rich? But all things are created in *number*, *weight*, and *meaſure*, for the wiſest purpoſes.

If any of my Readers ſhould be deſirous of further information, let him read Placidus de Titus; but at a future opportunity, the 3d part of the Doctrine of Nativities is intended to be published, to render calculation by primary and ſecondary Directions facile and eaſy to a common capacity. Our limits will not at preſent admit us to enlarge any more than is already done.

☞ As ſoon as the Author is favoured with a little more light by Providence, an accurate Treatiſe on the Transmutation of Metals will be published, wherein will be demonſtrated

monstrated the certainty of it, and that common mercury may be changed into silver, and that into pure gold, in a short time, at a small expence, which said real transmutation of metals is as easy, when known, to perform, as to make brandy. The process shall be proved and tried by several Gentlemen prior to the publication.

This grand arcanum of Nature is as great secret as need to be known, or the author cares to know; and which few, if any, in this nation, are competent to attain, without further help, light, and assistance.

☞ *The above Treatise will be esteemed, when published,* a star of the first magnitude, *and evidence to the World, that Lully, Ripley, &c. among the ancients, and Boyle, Weidenfield, Grosman, Glauber, &c. amongst the moderns, wrote what, by manual experience, they knew to be the truth.*

DEO SOLI GLORIA.

THE

THE

WISDOM OF SOLOMON

IN MINIATURE.

THIS most noble Science of Astrology is as useful as it is perfectly innocent; it teaches us to judge of futurity, by observing the Celestial Constellations of Stars, which form the Twelve Signs of the Zodiac. These Signs have a more powerful and obvious influence on man than any of the other fixed stars; and the reason is, because they form the pathway of the Sun, Moon, and Planets, in all their peregrinations; and thereby receive from them a more powerful force and energy. And as these signs form a considerable part of the science of Astrology, we shall consider them under their various qualities and affections, both with respect to their operation upon man's body, and upon the four seasons of the year.

This celestial science cannot be understood, nor the work read with any degree of pleasure or im-

 provement,

provement, without a perfect and familiar knowledge of all the characters peculiar to the signs, planets, &c. I shall insert them in this place all together, that they may be at any time referred to with ease, recommending it to all my Readers, at the same time, not to proceed any further till they have learnt them by heart.

Characters

Characters representing the Twelve Signs of the Zodiac, Dragon's Head, Dragon's Tail, and Part of Fortune.

SPRING QUARTER.

Aries	♈	The Ram,
Taurus	♉	Bull,
Gemini	♊	Twins.

SUMMER QUARTER.

Cancer	♋	Crab,
Leo	♌	Lion,
Virgo	♍	Virgin.

AUTUMN QUARTER.

Libra	♎	Balance,
Scorpio	♏	Scorpion,
Sagittary	♐	Archer.

WINTER QUARTER.

Capricorn	♑	Goat,
Aquarius	♒	Waterman,
Pisces	♓	Fishes.

Dragon's Head	☊	Moon's N. Node,
Dragon's Tail	☋	Moon's S. Node.

The Wheel or Part of Fortune ⊕.

Characters of the Planets.

Saturn	♄	Moon	☽
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿

And the Sun ☉.

Characters distinguishing the several Aspects of the Planets.

Sextile	⚹	Trine	△
Quartile	□	Opposition	☍

And the Conjunction ☌.

We will now arrange the signs of the Zodiac and Planets under all their different qualities and forms; observing every sign is divided into thirty equal parts, called degrees; each degree divided into sixty minutes; each minute into sixty seconds, &c.

Division of the Twelve Signs of the Zodiac.

Signs opposite, are the first six to the last six.

♈ ♉ ♊ ♋ ♌ ♍ Northern and commanding Signs.
♎ ♏ ♐ ♑ ♒ ♓ Southern and obeying Signs.

These signs are divided according to their four Triplicities; each Triplicity is of the same nature, and makes a perfect Triangle or Trine:

☉, ♃.	Rules the	Fiery Triplicity	♈ ♌ ♐	Hot and dry.
♀, ☽.		Earthly ditto	♉ ♍ ♑	Cold and dry.
♄, ☿.		Airy ditto -	♊ ♎ ♒	Hot & moist.
♂.		Watery ditto -	♋ ♏ ♓	Cold & moist.

Signs Masculine and Feminine.

♈ ♊ ♌ ♎ ♐ ♒ Fiery and airy Signs are Masculine.

♉ ♋ ♍ ♏ ♑ ♓ Earthy and watery Signs are Feminine.

Signs

Signs are also Equinoctial, Tropical, Fixed, Common, and Moveable; they are termed Fixed, Common, and Moveable, because whenever the Sun is in any one of them, it answers to the season of the year.

Equinoctial - - - ♈ ♎
Tropical - - - - ♋ ♑
Fixed - - - - - ♉ ♌ ♏ ♒
Common - - - - ♊ ♍ ♐ ♓
Moveable or Cardinal ♈ ♋ ♎ ♑

Figures either for the world, or particular states, are set from the Sun entering the first point of the Equinoctial sign Aries.

Bicorporal or Double-bodied Signs are, ♊ ♓, and the first part of ♐ only.
Fruitful Signs - - - - ♋ ♏ ♓
Barren - - - - - ♊ ♌ ♍
Humane, or courteous - ♍ ♎ ♒ ♊
Mute, or slow of speech - ♋ ♏ ♓
Feral, or brutish - - - ♌ ♐ last part only.
Signs of right, or long Ascensions, ♋ ♌ ♍ ♎ ♏ ♐.
Signs of short, or oblique Ascensions, ♑ ♒ ♓ ♈ ♉ ♊.

Lastly, some are Broken, Fortunate, Unfortunate, Bitter, Sweet, &c.

Signs Broken -	♌ ♓
Whole - -	♎ ♒ ♊ ♍
Fortunate -	♈ ♊ ♌ ♎ ♐ ♒
Unfortunate -	♉ ♋ ♍ ♏ ♑ ♓
Sweet - -	♊ ♎ ♒
Bitter - -	♈ ♌ ♐
Weak - -	♈ ♐ ♑
Strong - -	♌ ♏ ♒

Of the Nature and Qualities of the Twelve Signs.

Each of the signs possesses a particular efficacy and virtue peculiar to itself, or to that part of the Heavens wherein it bears rule: for as, upon Earth, all ground will not bring forth the same fruit, so in the Heavens, all places or parts thereof will not produce the same effects. Upon the Earth, a man in his journey rides over ten miles, more or less, upon the sands; another time, some miles upon the clays; at another time, ten miles upon marle and gravel. Similar to this, by the most accurate observations, appears to be the alternate variation of the heavenly matter; as our Reader will see apparent in every sign of the Zodiac. And, first, of

ARIES ♈.

This sign, both observation and experience inform us, is hot and dry. It is an equinoctial masculine, cardinal, diurnal, moveable, fiery, choleric, luxurious, violent sign, oriental, and of the fiery Triplicity; it is the day-house of Mars, the exaltation of the Sun, and the Triplicity of Sol and Jupiter; it consists of thirteen stars, and is a bestial sign.

First, This sign, when it ascends in a nativity, describes a person of a mean stature, lean and dry body, strong and large bones and limbs, piercing eyes, a swarthy or sallow complexion, sandy-coloured hair, or light. The first part of the sign gives the body more gross of fat than the latter. This sign inclines a man to anger, but makes him witty, ingenious, and quick of apprehension. If Saturn or Mars are there, it is altered for the worse; if Jupiter or Venus, for the better. If the planets or their aspects fall strongly into a sign, they quite change its nature and effects; if none of these happen, then the sign Aries, and the rest, unalterably pursue their own nature.

Secondly, The diseases produced by this sign are, small-pox, falling-sickness, appoplexies, head-ache, all diseases of the head and face, hair-lip, ring-

ring-worms, measles, fevers, convulsions, and the dead palsy, trembling, madness and melancholy, &c.

Thirdly, In man it governs the head and face; and the ruling colour is white mixed with red.

TAURUS ♉.

Taurus is the second sign, and differs greatly from Aries, being in nature cold and dry; and is alſo an earthy, melancholy, feminine, fixed sign, and of the earthy Triplicity, the night-house of Venus, the exaltation of the moon, and both their Triplicities. It contains twenty-three stars.

First, It signifies a short thick stature, full face, dark curling hair, a swarthy complexion, of qualities somewhat unfeeling, melancholy, and slow to anger, but when once enraged, violent and furious as a bull, and difficult to be appeased.

Secondly, The diseases incident to this sign are, cold and dry, melancholic habits, wens, king's-evil, consumptions, quinsies, and all disorders of the neck and throat. And,

Thirdly, In man it governs the neck and throat; and the colour it rules, is red mixed with white, or citron.

GEMINI ♊.

Gemini is the third sign, in order, of the Zodiac; it is in nature hot and moist, like a fat, rich soil; is defined an airy, sanguine, double-bodied, diurnal, masculine, western sign of the Airy Triplicity; it is the day-house of Mercury, and is the Triplicity of Saturn and Mercury, and consists of eighteen fixed stars.

First, It defines or personates a tall, straight body, rather dark complexion, arms long, hands and feet short, a fine dark hazle bright eye, and lively wanton look; the understanding excellent, a fluent tongue, and judicious in worldly affairs.

Secondly, The diseases common to this sign are, all infirmities of the arms, shoulders, and hands, frenzy, fevers, fractures, and disorders in the brain.

Thirdly, In man, it governs the hands, arms, and shoulders; and it rules over all red and white colours.

CANCER ♋.

This is the fourth sign, and is by nature cold and moist, fruitful, mute, phlegmatic, feminine, solsticial, moveable, cardinal, watery, nocturnal.

Cancer

Cancer is the only house of the Moon; is the first sign of the watery or northern Triplicity; the exaltation of Jupiter; and contains nine fixed stars, &c.

First, This sign yields up a fair and pale person of a small or short stature; round, sickly face; brown hair, grey eyes, and bad teeth, the upper part of the body generally larger than the lower, an effeminate constitution, small voice, inconstant and unfixed; if a woman, inclined to have many children.

Secondly, Diseases peculiar to this sign are, all disorders of the breast and stomach, pleurisies, indigestion, shortness of breath, want of appetite, cancers, coughs, and phthisics, dropsies, surfeits, imposthumes, asthmas, and consumptions.

Thirdly, In man it governs the breast, ribs, lungs, liver, pleura, and verticle of the stomach; and the colours it rules are green and russet.

LEO ♌.

Leo, the fifth sign, and the only house of the Sun; by nature hot and dry, fiery, choleric, masculine, barren; a commanding, regal, eastern sign; consists of twenty-seven fixed stars; is the Triplicity of Sol and Jupiter, &c.

First,

First, Under this kingly sign are generally signified, persons of a large, full, masculine body, broad shoulders, and austere countenance, dark, or yellow flaxen hair, large commanding eye, sprightly look, strong voice; the visage oval and ruddy, or sanguine; a resolute, courageous spirit, aspiring mind, free and generous heart; with an open, bold, and courteous disposition.

Secondly, The diseases incident to the sign Leo, are all the passions and affections of the heart; as convulsions, tremblings, swoonings, violent fevers, qualms, plagues, pestilences, small-pox, measles, yellow-jaundice, pleurisies, sore eyes; all diseases arising from choler; and all pains in the back, ribs, and bowels.

Thirdly, In man it governs the heart and back, the vertebræ of the neck, and pericranium: it rules colours, red and green.

VIRGO ♍.

Virgo is the sixth sign, in order, of the Zodiac; is by nature cold and dry; of the earthly Triplicity of ♀ and ☽; a cold, dry, barren, feminine, southern, nocturnal, melancholy sign; the house and exaltation of Mercury; and claims twenty-four fixed stars.

First,

First, When this sign ascends, it personates a decent and well-composed body; slender, and above the middle stature; of a ruddy brown complexion; black, or dark brown lank hair; the visage somewhat round; the voice small and shrill; a witty and ingenious mind; studious, but rather unstable: and if the ascendant be free from the malevolent aspect of Saturn, and this sign ascends with Mercury therein, and the ☽ in ♋, the person who has them so situated at his birth will be an excellent orator.

Secondly, Diseases of this sign, are those produced by worms, wind, and obstructions, hardness of the spleen, mother, hypochondriac, melancholy, oholic, and iliac passion.

Thirdly, In man it rules over the belly, bowels, spleen, omentum, navel, and diaphragm: its colour is black and speckled mixed with blue.

LIBRA ♎.

Libra is the seventh sign: it is aerial, sanguine, hot, and moist; equinoctial, cardinal, moveable, masculine, western, diurnal, and humane: the day-house of Venus, the exaltation of Saturn, and the Triplicity of Saturn and Mercury: consisting of eight fixed stars.

Fsirt,

First, At a birth it produces one of a tall, well-made body; round, lovely, beautiful visage; a fine sanguine complexion in youth; in old age, full of pimples, or a deep-red colour in the face; the hair yellow, or flaxen, long and lank; grey eyes; and of a friendly, affable disposition; with a mind just and upright in all its pursuits, yet conceited.

Secondly, The disorders common to this sign are, the stone, gravel, heat, wind, cholic, and diseases in the loins; imposthumes, or ulcers in the reins, bladder, and the kidnies; corruption in the blood; weakness in the back, and gleets.

Thirdly, In man it governs the reins, kidnies, and bladder: and the colours under its rule are, black, dark crimson, or tawny colour.

SCORPIO ♏.

Scorpio is the eighth sign, in order, of the Zodiac. A watery, cold, phlegmatic, feminine, nocturnal, fixed, deceitful, northern sign; is of the watery trigon; the night-house and joy of Mars; and includes twelve fixed stars.

First, It gives a strong, robust, corpulent body, of a middle stature, broad visage, brown complexion, brown curling hair, hairy body, short neck and legs, reserved and thoughtful in conversation.

Secondly, The diseases incident to Scorpio are, the stone and gravel in the bladder; stranguary, and disorders in the urinary paſſage; ruptures, fistulas, hemorrhoids, venereal diseases, running of the reins, priapisms, scurvy, and piles.

Thirdly, In man it governs the privities, seminal vessels, groin, bladder, and fundament, and prefers a brown colour.

SAGITTARIUS ♐.

Sagittarius is the ninth sign; and is a fiery, hot, dry, masculine, diurnal, eastern, common, bicorporal sign, of the fiery trigon; the house and joy of Jupiter; containing thirty-one ſtars.

First, At a nativity, it endows the native with a well-formed body, rather above the middle stature; with a handsome, comely countenance; visage rather long; ruddy complexion; chesnut hair, subject to baldness; the body strong, active; and generally makes a good horseman, stout-hearted, intrepid, and careless of danger.

Secondly, The diseases proper to this sign are, the sciatica, windy gouts, running sores, heat of the blood, pestilential fevers, and disorders produced from intemperance, and falls from horses.

Thirdly, In man it governs the thighs, hips, and os sacrum; and rules the yellow green colour tending to red.

CAPRICORN ♑.

This is the tenth sign; and is earthly, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, solsticial, domestic, southern, quadrupedian or four-footed sign, of the earthy Triplicity; the house of Saturn, and the exaltation of Mars; and contains twenty-eight stars.

First, When this sign governs a nativity, it produces a slender stature, of a dry constitution; long, thin visage; small beard, dark hair, long neck, narrow chin and breast: with a disposition, choleric, witty, subtle and melancholy.

Secondly, The diseases peculiar to Capricorn are, the gout, sprains, fractures and dislocations, leprosy, itch, scabs, and all diseases of melancholy and hysterics.

Thirdly, In man it governs the knees and hams; rules black, or dark brown colour.

AQUARIUS ♒.

Aquarius is the eleventh sign; and is an airy, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine, western sign, of the airy Triplicity; the day-house of Saturn; and comprehends, in its degrees of the Zodiac, twenty-four stars.

First, It denotes a person of well-set, thick, robust body; long visage; and pale, delicate countenance; clear, sanguine complexion; with bright, sandy, or dark flaxen hair.

Secondly, The diseases incident to this sign are lameness, and bruises in the ancles; fractures and dislocations; putrefaction of the blood; gout, cramps, and rheumatism.

Thirdly, In man it governs the legs and ancles; and rules the sky-blue colour.

PISCES ♓.

Pisces is the twelth sign; and is a watery, cold, moist, feminine, phlegmatic, nocturnal, common, bicorporal, northern, idle, effeminate, sickly, fruitful sign; of the watery Triplicity; the house of Jupiter, and the exaltation of Venus, and consists of twenty-four stars.

First, The diseases produced by this sign are, gouts, lameness, pains incident to the feet, salt phlegm, biles, pimples, and ulcers proceeding from putrified blood; and all cold, moist diseases.

Secondly, It produces a native of a short stature, pale complexion, thick shoulders, brown hair, and fleshy body; not very upright; round-shouldered, with an incurvating of the head.

Thirdly, In man it governs the feet and toes; and loves a pure white colour.

Considerations on the Natural Properties, Influences, and Effects, of the Sun, Moon, and Planets.

THE importance of these celestial luminaries, in the scale of nature, and the force of their operations upon the animal and vegetable systems, require that they should be thoroughly investigated, and their properties well understood, before any advances can be made in calculating nativities.

We shall begin with Saturn, the most remote of the superior planets; and consider them distinctly, in the following order:

Saturn ♄	Mars ♂	Venus ♀
Jupiter ♃	Luna ☽	Mercury ☿

And the Central Sun ☉.

There are also other characters which we shall have occasion to speak of: the Dragon's head ☊, the Dragon's-tail ☋, and the part of Fortune ⊕. And, first, of

SATURN ♄.

Saturn is the most supreme or most elevated of all the planets, being placed between Jupiter and the firmament, at about 780,000,000 miles from the Sun. It travels in its orb, at the rate of

18,000 miles every hour; and performs its annual revolution round the Sun in 29 years, 167 days, and 5 hours, of our time; which makes only one year to that planet. And though it appears to us no larger than a star of the third magnitude, yet its diameter is found to be no less than 67,000 English miles; and, consequently, near 600 times as large as the Earth. This planet is surrounded by a thin, broad ring, somewhat resembling the horizon of an artificial globe; and it appears double when seen through a good telescope. It is inclined 30 degrees to the Ecliptic, and is about 21,000 miles in breadth; which is equal to its distance from Saturn, on all sides: but having no visible spots on his body, whereby to determine the time of his turning round its axis, the length of its days and nights, and the position of its axis, are wholly unknown to us. He is retrogade 140 days; and stationary 5 days before, and 5 days after, retrogadation.

Saturn is in nature cold and dry, being so far remote from the Sun; abounds in moist vapours; is a melancholy, earthy, masculine, solitary, diurnal, malevolent planet; and the greater infortune. He naturally represents one of a middle stature; a dark, swarthy, or pale complexion; little, leering, black eyes; lowering brow, thick nose and lips, large ears; black, or dark brown hair, broad

broad shoulders, thin beard, with small thighs and legs. When he is well dignified, the person signified by Saturn will be of an acute and penetrating understanding, grave, and sober, managing all his concerns with discretion; and in his conduct austere and rigid. When he is ill dignified, the native or querent will be covetous, sordid, jealous; a dissembling, lying, malicious person; perpetually dissatisfied with himself and all about him. When Saturn is oriental in a nativity, human stature will be shorter than usual; and when occidental, thin, lean, and less hairy: if his latitude be north, the native will be hairy, and corpulent; if without any latitude, he will have large bones and muscles; and if meridional or south, fat, smooth, and fleshy; in his first station, strong and well-favoured; in his second station, weak and ill-favoured. These remarks, the Reader will observe, hold good with respect to all the other planets *. Observe further, when Saturn is significant of travelling, he betokens long and laborious journies, perilous adventures, and dangerous confinement.

Saturn governs the spleen, right ear, bones, teeth, joints, and retentive faculties in man; and rules every thing bitter, sharp, or acrid.

* When any planet happens to be but nearly dignified; for instance, in his own house, yet cadent and retrograde, the native will partake of some good and some bad qualities, as described.

Diseases

Diseases under Saturn are, melancholy and nervous affections, quartan agues, falling sickness, black jaundice, tooth-ache, leprosy, fistulas, pains in the limbs and joints, gout, rheumatism, hemorrhoides, deafness, insanity, palsy, consumption, dropsy, chin cough, fractures, apoplexies, and all phlegmatic humours. In conception it rules the first and eighth months.

Saturn brings cloudy, dark, obscure weather; with cold, sharp winds, and a thick, heavy hair: these are his general effects. He delights in the eastern corner of the Heavens, and brings the eastern winds.

JUPITER ♃.

Jupiter is the next planet below Saturn, and is called the Greater Fortune: he appears to our sight the largest of any star in magnitude, except Venus; and is of a bright resplendent clear aspect. Modern Astronomers have proved him to be 426,000,000 of miles from the Sun; and above 1000 times bigger than our Earth: he goes in his orbit at the astonishing rate of near 26,000 miles an hour; and his diameter is computed at 18,000 English miles, which is more than ten times the diameter of the Earth: he completes his course through the twelve Signs of the Zodiac in 11 years, 314 days, and twelve hours. He is considerably swifter in motion than Saturn.

Jupiter is a diurnal, masculine planet; temperately hot, and moist; airy and sanguine; author of temperance, modesty, sobriety, and justice. He rules the lungs, liver, reins, blood, digestive virtue, and natural faculties in man: he describes one of an erect, tall stature; a handsome, rosy complexion; an oval visage; high forehead; large, grey eyes; soft, thick, brown hair; well-set, comely body; short neck, wide chest; robust, strong thighs and legs, and long feet; and if well dignified, most admirable manners and disposition; magnanimous, and just, and upright in all his actions: if ill dignified, he describes a person an hypocrite, a profligate, of dull and mean abilities, conceited, a sycophant to his superiors, and a tyrant in his own family. If the planet be oriental at a birth, the native will be more ruddy, with larger eyes, more corpulent, and generally have a mole or mark upon the right foot: if occidental, then it bestows a most fair, lovely complexion, particularly to a female; the stature shorter; the air light brown or flaxen.

Diseases under Jupiter, are all infirmities of the liver, obstructions, pleurisies, apoplexies, inflammation of the lungs, infirmities of the heart and ear, back, and reins, head, pulse, seed, arteries, and convulsions. In generation he governs the second and ninth months.

Jupiter produces pleasant, healthful, and serene weather; governs the north, and north-east winds: when significator of journies, he denotes pleasant travelling, success, health, safety, and mirth.

MARS ♂

Mars is next located to Jupiter; and is the first planet above the Earth and Moon's orbit. His distance from the Sun is computed at 125 millions of miles; and by travelling at the rate of 47,000 miles every hour, he goes round the Sun in 686 days and 4 hours, which is the exact length of his year, and contains 667¾ days; but every day and night is 40 minutes longer than with us. His diameter is 4444 miles, which is but a fifth part so large as the Earth; he is of a deep-red fiery colour, and seems to be encompassed by a very gross atmostphere.

Mars is a masculine, nocturnal planet; in nature hot, and dry; choleric, and fiery; the lesser in fortune; author of quarrels, dissensions, strife, war, and battle; and rules the gall, left ear, head, and face; smell, imagination, and attractive faculty, in man.

He represents a person of a strong, well-set body, of short stature, but large bones; rather lean than

than fat; a brown, ruddy complexion; red, flaxen, or light-brown hair; round face; sharp, hazle eyes; a confident, bold countenance; active and intrepid. When he is well dignified, the person signified by him will inherit a courageous, invincible disposition, careless of danger, hazarding his life on all occasions, so that he can but triumph over his enemy or antagonist; yet prudent in his private concerns: but when ill dignified, he will delight in quarrels; in danger of committing murder; of robbing on the highway; of becoming a thief, traitor, or incendiary; of a turbulent spirit; rash, inhuman, treacherous; fearing neither God nor man; given up to every species of fraud, violence, cruelty, and injustice. If the planet Mars is oriental at the nativity, the native will be above the middle stature; very hairy, and of a clearer complexion. If occidental, he will be short, more ruddy, with a small head, yellow hair, and a dry constitution.

Diseases under Mars, are pestilential fevers, plagues, tertian agues, jaundice, all hot and feverish complaints in the head, bloody flux, fistulas, diseases of the genitals, wounds of all sorts, stone, &c. &c. When significator of a journey, he portends danger of robbery, loss of life, and other accidents.

THE

THE MOON ☽.

The Moon is next below Mars, being a satellite or attendant on the Earth; and goes round it, from change to change, in 29 days, 12 hours, and 44 minutes; and round the Sun with it every year. The Moon's diameter is 2180 miles; and her distance from the Earth's centre is 240,000 miles: she goes round her orbit in 27 days, 7 hours, and 43 minutes, moving above 2290 miles every hour; and turns round her axis exactly in the time she goes round the earth; which is the reason of her always keeping the same side towards us; and that her day and night taken together are as long as our lunar month. She is an opaque or dark body, like the Earth, and shines only by reflecting the light of the Sun; therefore, whilst that half of her which is toward the Sun is enlightened, the other part must be dark and invisible. Hence she disappears when she comes between us and the Sun, because her dark side is then towards us; when she is gone a little way forward, we see a little of her enlightened side, which still increases to our view as she advances forward, until she comes to be opposite the Sun; and then her whole enlightened side is towards the Earth, and she appears with a round illumined orb,

which

which we call the FULL MOON; her dark side being then turned away from the Earth. From the full she seems to decrease gradually as she goes through the other half of her course, shewing us less and less of her enlightened side every day, till her next change or conjunction with the Sun; and then she disappears, as before.

The Moon is a feminine, nocturnal, cold, moist, and phlegmatic planet: her influence in herself is neither fortunate nor unfortunate, but as she falls in with the configurations, or aspects, of other planets. And under these circumstances *she becomes the most powerful of all the heavenly bodies, in her operations*, by reason of her proximity or nearness to the Earth, and the swiftness of her motion; by which she receives and transmits to us the light and influence of all the superiors, by her configurations with them.

She denotes one of a large stature, fair or pale complexion, round face, grey eyes, lowering brow, very hairy, short arms, thick hands and feet; inclined to be fat, corpulent and phlegmatic.

If she be impedited of the Sun at the time of birth, she leaves a blemish in or near the eye; when oriental, inclineth to corpulency; if occidental, leanness and ill formed. When she is well dignified, she makes a person of engaging manners, and fond of novelties and travelling;

easily frightened, yet a soft, tender, well-disposed person: if ill dignified, then she represents an idle, drunken, beggarly person, hating labour, and of a mean spirit.

Diseases incident to the Moon are, the palsy, complaints in the bowels, stone and gravel; obstructions in women, dropsy, fluxes; cold rheumatic complaints; worms, disorders in the eyes, small-pox, lethargy, vertigo, lunacy, &c. In conception she rules the seventh month; and governs the brain, the stomach, bowels, bladder, left eye in man, right eye in woman, &c.

VENUS ♀.

Venus is the next planet below the Earth and Moon, having her orbit within that of the Earth. She is computed to be 59 millions of miles from the Sun; and by moving at the rate of 69,000 miles every hour, she passes through the twelve signs of the Zodiac in 224 days, 17 hours, nearly, of our time. Her diameter is 7906 miles; and by her diurnal motion she is carried about her equator 43 miles every hour, besides the 69000 above mentioned. When she appears west of the Sun, she rises before him in the morning, and is called the morning-star; but when she appears east of the Sun, she shines in the evening after he sets, and is then called the evening-star; and continues

tinues alternately in each of these positions the space of 290 days. It may be thought surprising, at first, that Venus should continue longer on the east or west side of the Sun, than the whole time of her period round him. This difficulty will vanish when we consider the Earth is all the while going round the Sun, the same way, though not so quick, as Venus; and therefore, her relative motion to the Earth must, in every period, be as much slower than her absolute motion in her orbit, as the Earth, during that time, advances forward in the Ecliptic, which is 220 degrees. To us she appears, through the telescope, in all the various shapes of the Moon.

Venus is a feminine planet, temperately cold and moist; the lesser Fortune; author of mirth and pleasure; alluring to procreation. She describes one of a handsome, well-formed, but not tall stature; fine complexion; lovely, dark, bright eyes; face round, and delightful; eye naturally amorous; light hair; and inclined to early engagements in love. When she is well dignified, the person signified thereby will be of a quiet, even, friendly disposition; naturally inclined to neatness; loving mirth, and delighting in music; amorous; prone to venery, though truly virtuous: if a woman, she will be inclined to jealousy, even without any cause.

If the planet is ill dignified, it represents a person riotous, profligate, a lover of lewd women; regardless of credit or reputation; a frequenter of taverns, and houses of vice; delighting in all incitements to adultery and incest; in principles an atheist. If Venus is significator of journies, she promises pleasure, profit, and safety. If she is oriental, the stature will be tall and upright; if occidental, short and stooping, but comely.

Diseases of Venus: all disorders of the belly and womb, suffocation, palpitation, heart-burn, dislocation, priapism, impotency, diabetes, venereal complaints, and all diseases of the genitals, kidnies, reins, navel, back, and loins.

MERCURY ☿.

Next to Venus, and within the orbits of all the other planets, is Mercury, and of course the nearest of them all to the central Sun. He completes his revolution in 87 days and 23 hours of our time, nearly, which is the length of his year; but being seldom seen, on account of his proximity to the Sun, and having no visible spots on his surface or disk, the time of his rotation upon his own axis, and the length of his days and nights, are yet unknown to us. His distance from the Sun is computed to be 32 millions of miles; and his diameter

2600;

2600; he moves round the Sun 95,000 miles every hour, and receives from that luminary a proportion of light and heat near seven times as great as that of the Earth. At the time he becomes visible, he appears of a bright, silver colour, though generally faint and duskish to the naked eye; and is never more than 27 degrees from Sol.

Mercury is the least of all the planets; in nature cold, dry, and melancholy; he is either masculine or feminine, lucky or unlucky, as his position in the heavens happens to be; or he is in aspect with other planets evil and mischievous, when in conjunction with an Infortune. He represents a person of a tall, straight, thin, spare body; narrow face; long, straight nose; thin lips and chin; little beard; brown complexion; hazle or chesnut hair; arms, hands, and fingers, long and slender; thighs, legs, and feet, the same. If orientally posited, the stature will be shorter, with sandy hair, somewhat sun-burnt, and sanguine. If occidental, the complexion will be quite sallow, lank limbs, hollow eyes, of a red cast, and dry constitution.

If it is well dignified, in any nativity, the person will inherit a strong, subtle imagination, and retentive memory; likely to become an excellent orator and logician; mighty in eloquence and persuasion, and of an incomparable understanding.

But if the planet be ill dignified, he will be a slanderer, boaster, liar, sycophant, though a mere ideot; incapable of acquiring any substantial learning; very much addicted to petty theft.

Diseases: all disorders of the brain; vertigoes, madness, defects of memory, convulsions, asthmas; imperfections of the tongue, dumbness, gout, and whatever impairs the intellectual faculties. In conception he governs the sixth month.

SOL ☉.

Sol, or the Sun, is an immense globe or body of fire placed in the common centre, or rather in the lower focus of the orbits, of all the planets and comets; and turns round his axis in 25 days and 6 hours; as is evident by the motion of the ſpots viſible on his ſurface. His diameter is computed to be 76,300 miles; and by the various attractions of the circumvolving planets, he is agitated by a ſmall motion round the centre of gravity in the ſyſtem. He passes through the twelve signs of the Zodiac in 365 days, 5 hours, 48 minutes, 57 seconds; which forms the tropical or ſolar year; by which standard all our periods of time are measured. He constantly moves in the Ecliptic, and is void of latitude; of course, is never ſtationary or retrogade. In man he governs the heart, back,

and

and arteries; the right eye of male, and left of female; and the memory.

The Sun is in nature masculine, diurnal, hot, and dry, but more temperate than Mars; and if well dignified, is always found equivalent to one of the Fortunes. When he presides at a birth, the native is generally of a large, boney, strong body; of a sallow, sun-burnt complexion; large, high forehead; with light or sandy, curling hair; inclined to be soon bald; a fine, full, piercing, hazle eye; and all the limbs straight, and well-proportioned.

If he is well dignified, either in a question or nativity, the person will be of a noble, magnanimous, and generous disposition; high-minded, but very humane; benevolent heart; affable; in friendship faithful and sincere; in promises slow, but punctual. The solar man is not of many words; but when he speaks, it is with confidence, and to the purpose: he is usually thoughtful, secret, and reserved: his deportment is stately and majestic; a lover of sumptuousness and magnificence; and possesses a mind far superior to any sordid, base, or dishonourable practices.

If the Sun be ill dignified, then will the native be born of a mean, loquacious disposition; proud and arrogant; disdaining all his superiors, though a sycophant to them; of a shallow understanding and judgment; restless, troublesome, and domi-

neering; of no gravity in his conduct; prone to cruelty, mischief, and ill-nature.

Diseases of the Sun: all palpitations and tremblings of the heart; fainting and swooning; weakness of sight; violent fevers; choler; disorders of the brain; cramp; foul breath; disorders of the mouth and throat; catarrhs; and king's evil. In conception, he presides over the fourth month.

THE DRAGON's HEAD ☊, AND DRAGON's TAIL ☋

The Head of the Dragon is masculine, partaking of the nature of both Jupiter and Venus: but the Dragon's Tail is feminine, and of a direct opposite quality to the Head. These are neither signs nor constellations, but are only the nodes or points wherein the Ecliptic is intersected by the orbits of the planets, and particularly that of the Moon; making with it angles of 5 degrees, 18 minutes. One of these points looks northward, the Moon beginning then to have northern latitude; and the other points southward, where she commences her south latitude. But it must be observed, that these points do not always abide in one place, but have a motion of their own in the Zodiac, and retrogradewise 3 minutes 11 seconds per day;

day; completing their circle in 18 years and 225 days; so that the Moon can be but twice in the Ecliptic during her monthly period; but at all other times she will have a latitude or declination from the Ecliptic.

Mr. Lilly says, the Head of the Dragon is considered of a benevolent nature, and almost equivalent to one of the Fortunes; and when in aspect to the evil planets, is found to abate their malignant effects in a very eminent degree. But the Dragon's Tail we have always found of an evil tendency; whenever joined with evil planets, their malevolence is doubled; when joined with good, their beneficial influence is much abated.

PART OF FORTUNE ⊕.

Next to the Nodes, the Part of Fortune has its operations upon the twelve houses. The point which we term the Part of Fortune, is the distance of the Moon's place from the Sun, added to the degrees of the Ascendant. And the nature of it is, as constant observation ascertains, that if this point falls among fortunate stars, or in a fortunate part of the Heavens, then it promises great success in health or wealth, honour or offspring, or any other species of prosperity, as it is seated in the first, eleventh, or fifth houses, or in any others. The reason of this

this appears to be, that the Sun, Moon, and Ascendant, being the prime conduits through which the stream of life flows, this seat of the Part of Fortune is the harmony of all three, concentring and uniting in the same acts of benevolence.

Of the ASPECTS of the PLANETS.

The planets, by their continual motion through the twelve signs, do make several angles, rays, aspects, or configurations: I shall only speak of those which are most forcible, denoted by the following characters, before mentioned: Conjunction ☌, Sextile ⚹, Quartile □, Trine △, Opposition ☍.

A *Conjunction* ☌ is not properly an aspect, though generally so called; for when two planets are both in the same degree and minute of a sign, they are said to be in conjunction; consequently cannot at that time be in aspect to each other: this is either good or bad, as the planets are either friends or enemies to each other.

A *Sextile Aspect* ⚹ is when two planets are 2 signs, or 60 degrees distant, as Jupiter in 15 degrees of Aries, and Saturn in 15 degrees of Gemini: here Jupiter is in a Sextile aspect to Saturn; this is an aspect of imperfect love or friendship.

A *Quar-*

A *Quartile Aspect* □ is when two planets are 3 signs, 90 degrees, distant; as Mars in 10 degrees of of Taurus, and Venus in 10 degrees of Leo: here Mars and Venus are said to be in Quartile or square aspect, which by professors is accounted an aspect of imperfect enmity; the persons signified thereby may have contention, but may be reconciled again.

A *Trine Aspect* △ is when any two planets are situated four signs, or 120 degrees, distant; as Mars in 12 degrees of Aries, and Sol in 12 degrees of Leo, are said to be in Trine aspects; and this is an aspect of perfect love and friendship.

The *Opposition* ☍ is when two planets are diametrically opposite, that is, 6 signs, 180 degrees, or one half of the circle, apart; and this is an aspect of perfect enmity.

But although an aspect consists of so many degrees, as we have mentioned; yet planets are said to be in aspect when they are not exactly in the same degrees, but within the moiety of their orbs: this is called a *Platick Aspect*. A *Partile Aspect* is when two planets are in a *Perfect Aspect*, in the same degree and minute. It must be always carefully observed, in these *Platick Aspects*, whether the co-operation of the two planets is going off, or coming on with all its force and influence, as that will materially affect the matter under consideration.

A Table of the Essential Dignities of the Planets, according to the Great Ptolemy.

Signs.	Houses of the Planets, or Lords of Signs	Exaltation.	D. N. Triplicities.	Terms of the Planets.					The Phases of the Planets.		Detriment.	Fall.
♈	♂ D	☉ 19	☉ . ♃ .	♃ 6	♀ 14	☿ 21	♂ 26	♄ 30	♂ 10	☉ 20	♀ 30	♄	♎
♉	♀ N	☽ 3	♀ . ☽ .	♀ 8	☿ 15	♃ 22	♄ 26	♂ 30	☿ 10	☽ 20	♄ 30	♂	
♊	☿ D	☿ 3	♄ . ☿ .	☿ 7	♃ 14	♀ 21	♄ 25	♂ 30	♃ 10	♂ 20	☉ 30	♃	♓
♋	☽ D ♂ N	♃ 15	♂ . ♂ .	♂ 6	♃ 13	☿ 20	♀ 27	♄ 30	♀ 10	☿ 20	☽ 30	♄	♂
♌	☉ D ♄ N		☉ . ♃ .	♄ 6	☿ 13	♀ 19	♃ 25	♂ 30	♄ 10	♃ 20	♂ 30	♄	
♍	☿ N	☿ 15	♀ . ☽ .	☿ 7	♀ 13	♃ 18	♄ 24	♂ 30	☉ 10	♀ 20	☿ 30	♃	♀
♎	♀ D	♄ 21	♄ . ☿ .	♄ 6	♀ 11	♃ 19	☿ 24	♂ 30	☽ 10	♄ 20	♃ 30	♂	☉
♏	♂ N		♂ . ♂ .	♂ 6	♃ 14	♀ 21	☿ 27	♄ 30	♂ 10	☉ 20	♀ 30	♀	☽
♐	♃ D	☉ 3	☉ . ♃ .	♃ 8	♀ 14	☿ 19	♄ 25	♂ 30	☿ 10	☽ 20	♄ 30	☿	☿
♑	♄ N	♂ 28	♀ . ☽ .	♀ 6	☿ 12	♃ 19	♂ 25	♄ 30	♃ 10	♂ 20	☉ 20	☽	♃
♒	♄ D		♄ . ☿ .	♄ 8	☿ 12	♀ 20	♃ 25	♂ 30	♀ 10	☿ 20	☽ 0	☉	
♓	♃ N	♀ 27	♂ . ♂ .	♀ 8	♃ 14	☿ 20	♂ 26	♄ 30	♄ 10	♃ 20	♂ 20	☿	☿

This Table shews that each of the planets have two signs for their houses, except the Sun and Moon, which have only one each: thus the houses of Saturn are Capricorn and Aquarius; of Jupiter, Sagittary and Pisces; of Mars, Aries and Scorpio; of Venus, Taurus and Libra; Mercury's houses are Virgo and Gemini; the Sun, Leo; the Moon, Cancer. One of each of these houses is distinguished by the name of Diurnal or Day-house; the other, by Nocturnal or Night-house, which is denoted by the letters D. N. in the table. In these signs or houses the planets have their exaltations, as pointed out in the third column, viz. the Sun in 19 degrees of Aries, the Moon in 3 degrees of Taurus; and so on.

The twelve signs are divided into four Triplicities. The fourth column shews which of the planets govern day and night in that Triplicity: for example; opposite Aries, Leo, and Sagittary, are the Sun and Jupiter; which denotes the Sun governs by day, and Jupiter by night, in that Triplicity: in like manner, Venus rules the earthly Triplicity by day, and Luna by night; Saturn rules the airy Triplicity by day, and Mercury by night: Mars rules the watery, both day and night. In the fifth, sixth, seventh, and eighth columns, opposite Aries, stand ♃ 6, ♀ 14, &c. which signify that the first six degrees of Aries are

 the

the terms of Jupiter; from six degrees to fourteen, are the terms of Venus; and so on. In the tenth, eleventh, and twelfth columns, opposite Aries we find ♂ 10, ☉ 20, ♀ 30, which shews that the first ten degrees of Aries are the phases Mars; from ten to twenty, the phaſes of the Sun; from twenty to thirty, the phases of Venus. In the thirteenth column, in a line with Aries, stands Venus, in Detriment; which shews that Venus being in Aries, is opposite to one of her own houses, and is therefore in detriment. In the fourteenth column, in the same line, stands Saturn, in *fall*; signifying when Saturn ♄ is in Aries, he is opposite to Libra, his house of exaltation, and so becomes unfortunate, and is hence said to have his fall in that sign Aries ♈.

The great effects produced by the planets under these situations, are as follow: If the planet which is principal significator, be posited in his own house, in any scheme, figure, or calculation whatever, it indicates prosperity and success to the person signified, or the business in hand, or whatever else may be the subject of enquiry.

If a planet be in his Exaltation, it denotes a person of majestic carriage, and lofty disposition; high-minded, austere, and proud.

If a planet be in his Triplicity, the person will be prosperous, and fortunate in acquiring property;

no

no matter whether born rich or poor, his circumstances will be promising and good.

If a planet be in his Terms, it denotes a person to participate rather in the nature and quality of the planet, than in the wealth, power, dignity, and honour, indicated thereby.

If a planet be in its Phases, and no otherwise fortified, though significator, it declares the person or thing signified to be in great distress, danger, and anxiety. And thus, in all cases, judgment is to be given, good or bad, according to the strength, ability, or imperfections, of the significator.

A planet is always essentially strong, and operates with greater force, when he is posited, as we have described, in his House, Exaltation, &c. &c.*

* We have taken uncommon pains to make the foregoing Table correct.

A Table of the Friendship and Enmities of the Planets.

Planets.	*Friends.*	*Enemies.*
♄ Saturn,	♃ ☉ ☿ ☽	♂ ♀.
♃ Jupiter,	♄ ☉ ♀ ☿ ☽	♂.
♂ Mars,	♀	♄ ♃ ☉ ☿ ☽.
☉ Sol,	♃ ♂ ♀ ☿ ☽	♄.
♀ Venus,	♃ ♂ ☉ ☿ ☽	♄.
☿ Mercury,	♄ ♃ ☉ ♀ ☽	♂.
☽ Luna,	♃ ☉ ♀ ☿	♄ ♂.

By the above table you may clearly perceive that the friends of Saturn are, Jupiter, Sol, Mercury, and Luna; his enemies are, Mars, and Venus. The reſt is perfectly easy.

Table of the Orbs, and Mean Motion of the Planets.

Orbs.			*Mean Motion.*		
	Deg.	Min.	Deg.	Min.	Sec.
Saturn,	10	0	0	2	1
Jupiter,	12	0	0	4	59
Mars,	7	0	0	31	27
Moon,	12	30	13	10	36
Venus,	8	0	0	59	8
Mercury,	7	30	0	59	8
Sun,	17	0	0	59	8

Table of the Planet's Latitude.

	North Latitude.				*South Latitude*		
	Deg.	Min.	Sec.		Deg.	Min.	Sec.
♄ Saturn,	2	48	0	—— ——	2	49	0
♃ Jupiter,	1	38	0	—— ——	1	40	0
♂ Mars,	4	31	0	—— ——	6	47	0
☽ Moon,	5	0	17	—— ——	5	0	12
♀ Venus,	9	2	0	—— ——	9	2	0
☿ Mercury,	3	33	0	—— ——	3	35	0

All the Planets, except Sol, are sometimes on the North side of the Ecliptic, sometimes on the South side; but the Sun always moves in the Ecliptic, therefore can have no latitude.

Now it must be observed, that the aspects of the planets are projected, or caſt contrary-ways, either forward in a line progressively with the sign of the Zodiac, which are termed Sinister Aspects; or else backward, in a line reverse to the order of the Zodiac, which are termed Dexter Aspects; as appears at one view in the following Table.

TABLE of the RADIATIONS, or SINISTER and DEXTER ASPECTS of all the PLANETS.

		☌	□	△	☍		☌	□	△	☍		☌	□	△	☍
Dexter,	♈	♒	♑	♐	♎	♌	♊	♉	♈	♒	♐	♎	♍	♌	♊
Sinister,		♊	♋	♌			♎	♍	♐			♒	♓	♈	
Dexter,	♉	♓	♒	♑	♍	♍	♋	♊	♉	♓	♑	♍	♎	♍	♋
Sinister,		♋	♌	♍			♍	♐	♑			♓	♈	♉	
Dexter,	♊	♈	♓	♒	♐	♎	♌	♋	♊	♈	♒	♐	♍	♎	♌
Sinister,		♌	♍	♎			♐	♑	♒			♈	♉	♊	
Dexter,	♋	♉	♈	♓	♍	♍	♍	♌	♋	♉	♓	♑	♐	♍	♍
Sinister,		♍	♎	♍			♑	♒	♓			♉	♊	♋	
		☌	□	△	☍		☌	□	△	☍		☌	□	△	☍

In the foregoing Table, at the top of the third column, note the characters of the Aspects, Sextile ⚹, Quartile □, Trine △, and Opposition ☍, as placed over the signs of the Zodiac: in the first, observe the words Dexter and Sinister, and in the second column, the sign ♈: these are intended to shew that a planet posited in Aries, would send his sextile Aspect dexter to Aquarius, and sinister to Gemini; his quartile dexter to Capricorn, his sinister to Cancer; his trine dexter to Sagittary, his sinister to Leo; and would be in opposition to a planet posited in equal degrees of Libra; and so on through the Table. It must be observed, that the dexter Aspects are more powerful than the sinister.

It will not be improper to say, as we are now speaking of Aspects, that to know the true orbs of the planets, is essential; as planets are seldom in a partile Aspect, but usually in a platick Aspect; that is, when they are in the moiety of their orbs: for example: suppose ♄ be in 15 degrees of ♈, and ♀ in 10 degrees of ♊, they are in platick Aspects; for the orbs of Saturn ♄, as you may perceive by the Table, are 10 degrees, the half of which is five; the orbs of Venus ♀ are eight; take half that, which is four, which added to half the orbs of Saturn, makes nine degrees; so they are within the orbs of a sinister sextile Aspect when they are nine degrees distant; and so of the other aspects.

The

The Planets are said to be in their Joys, when they are posited in those houses wherein they are most strong and powerful; as

♄ Joyeth in ♒
♃ in —— ♐
♂ —— ♍
☉ —— ♌
♀ —— ♉
☿ —— ♍
☽ —— ♋

N. B. The ☽ in ☌ or ☍ of ☉, ♄ ♀ or ☿, is impeded 2 days, one day before and one day after.

The ☽ in □ of ☉ ♄ or ♂ is impeded 12 hours.

☞ In practice the Dignities and Debilities are to be collected, then subtract the lesser from the greater, the remainder will be the excess of Dignities or Debilities, as an example in the latter part of this treatise will elucidate.

A Table

A Table of the Essential and Accidental Fortitudes and Debilities of the Planets.

Essential Dignities.		*Essential Debilities, or Fall.*	
In house, or reception by house	5	In Detriment	5
In exaltation, or reception thereby	4	In Fall	4
In Triplicity	3	Peregrine	5
In Term	2		
In Decanat or Face	1		

Accidental Fortitude.		*Accidental Debilities.*	
In the Ascen. or 10 house	5	In the 12th house	5
In the 7, 4, and 11 houses	4	In the 8th or 6th house	4
In the 2 or 5 houses	3	Retrogade	5
In the 9th house	2	Slow in motion	2
In the 3d house	1	♄ ♃ ♂ Occidental	2
Direct	4	♀ and ☿ Oriental	2
Swift in motion	2	☽ decreasing	2
♄ ♃ ♂ Oriental	2	Combust of ☉	5
♀ ☿ or ☽ Occidental	2	Under Sol's beams	4
Free from combustion	5	Besieged of ♄ and ♂	5
In Cazima	5	In partile ☌ of ♄ or ♂	4
☽ Increasing	2	In partile ☍ of ♄ or ♂	5
In partile ☌ with ♃ & ♀	5	In partile ☌ with ☋	4
In partile △ to ♃ & ♀	4	In □ of ♄ or ♂	4
In partile ☌ with ☊	5	In Terms of ♄ or ♂	1
In the terms of ♃ or ♀	1	☌ with *Caput Algol*	5
☌ Spica Virgin	5		
In Hayz	1		
☌ Cor. Leonis	6		
☽ Increasing	6		
Besieged by ♃ and ♀	5		

This Table is so easy that it needs no explanation; and after you have collected the Essential and Accidental Fortitudes and Debilities of the Planets, and ⊕, you are to subtract the lesser from the greater, and the remainder shall shew the strength or weakness of your Planet or ⊕.

A Table of the Fortitudes and Debilities of the Part of Fortune.

	Dignities.		*Debilities.*	
The Part of Fortune in	♉ or ♓	5	♍ ♑ ♒	5
	♎ ♐ ♌ ♋	5	♈ neither gets nor loses	0
	♊	3	twelfth	5
	♍	2	8th house	4
	the Ascen. or 10th	5	6th house	4
	7, 4, or 11 houses	4	♂ with ♄ or ♂	5
	2 or 5th	3	♂ with ☋	3
	the 9th	2	☋ of ♄ or ♂	4
	the 3d	1	□ of ♄ or ♂	3
	Not Combust	5	Terms of ♄ or ♂	
	♂ with ♃ or ♀	5	♂ with *Caput algol* in 21 d. of ♉	4
	△ with ♃ or ♀	4	Combust	5
	⚹ with ♃ or ♀	3		
	♂ with ☊	2		
	♂ with *Regulus* in 25 ♌	6		
	♂ with *Spica* ♍ in 19 ♎	5		

A Table shewing what Member of the Body every Planet governs by being posited in any of the Twelve Signs.

	♄	♃	♂	☉	♀	☿	☽
♈	♋ ♊	♌ ♉	♈ ♍	♑	♐ ♎	♒ ♍	♓
♉	♋ ♌	♍ ♊	♉ ♎	♓	♈ ♍	♐ ♑	♒
♊	♍ ♌	♎ ♋	♊ ♍	♒	♉ ♑	♈ ♓	♐
♋	♎ ♍	♍ ♌	♋ ♑	♐	♊ ♓	♉ ♒	♈
♌	♍ ♎	↔ ♍	♌ ♓	♈	♋ ♒	♊ ♐	♉
♍	♑ ♍	♓ ♎	♍ ♒	♉	♌ ♐	♋ ♈	♊
♎	♓ ♑	♒ ♍	♎ ♐	♊	♍ ♈	♌ ♉	♋
♏	♓ ♑	♐ ♎	♏ ♈	♋	♎ ♉	♍ ♊	♌
♐	♈ ♐	♓ ♑	♐ ♉	♌	♍ ♊	♎ ♋	♍
♑	♉ ♈	♊ ♐	♑ ♊	♍	♎ ♋	♍ ♌	♎
♒	♊ ♉	♋ ♐	♒ ♋	♎	♍ ♌	♎ ♍	♏
♓	♋ ♊	♌ ♑	♓ ♌	♍	♎ ♍	♏ ♎	♐

The Use of the Table.

The use of the Table is easily underſtood: for if you look at the top of the table, you shall find your Planet, and in the first column on the left hand find the Sign he is posited in; and at the common angle of meeting you shall find the part of the Body which the Planet governeth from his own house.

Example:

Example :—Suppose *Saturn* be significator of a sick person, and in *Taurus*; I find ♄ at the top the table; and in the first column towards the left hand, I find ♉; and at the angle of meeting I find ♋ ☊; which tells me the party is afflicted in his breast, heart, and back. Judge the like in the rest of the Planets; one example is sufficient to find the use of the table.

Explanation of some Technical Words and Terms of Art used in ASTROLOGY, which every Student ought well to understand.

Application signifies the approach of two planets together, either by conjunction or aspect, and is of three kinds; the first is when a light planet, being direct and swift in motion, applies to a planet that is more ponderous; as Mercury in eight degrees of Aries, and Jupiter in twelve degrees of Gemini, and both direct; here Mercury applies to a sextile of Jupiter, by direct application.

Secondly, When they are both retrogade, as Mercury in twenty degrees of Aries, and Jupiter in fifteen degrees of Gemini; here Mercury, the lighter planet, applies to the sextile aspect of Jupiter: and this is by retrogradation.

Thirdly, The third kind is occasioned by one planet being direct, and the other retrograde: for instance, suppose Mercury retrograde in sixteen degrees, Gemini and Saturn direct in twelve degrees, in the same sign; here Mercury, being the lighter planet, applies to a conjunction of Saturn, by a retrograde motion: these two last are deemed evil applications. Observe, the superior planets never apply to the inferior, but by a retrograde motion; the inferior planets apply both ways.

Prohibition, is when two planets are applying by body or aspect, and before they come to their partile aspect, another planet meets with the aspect of the former, and so prohibits the completion of the business. As Mars, in ten degrees of Aries; Venus, in five degrees of Aries; and Mercury, in five degrees of Aries: here Venus is applying to a conjunction of Mars; but before they come to a perfect conjunction, Mercury, being swifter in motion, comes to a conjunction with Mars before Venus, and so prohibits Venus. Also the Sun, being a swift planet, frequently impedites the other planets, either by body or aspect*.

Stationary, is understood of a planet, when, to the eye or senses of a beholder here on earth, it appears to stand still; which they do before and after retrogradation.

* N. B. Prohibition refers to questions.

Retrograde, is when a planet appears to move backward, from 10 degrees, to 9, 8, 7, &c. and so, contrary to the succession of signs, out of Taurus into Aries; and is noted in the Ephemeris thus, R.

Combustion; a planet is said to be combust of Sol, when he is within 8 degrees, 30 minutes of his body, either before or after their conjunction; but a planet is more afflicted when applying to his body, than when he is separating from combustion.

Cazimi; that is, when a planet is situated in the heart of the Sun, or only 17 minutes before or after; a planet in Cazimi is fortified, but a planet combust is of a malignant nature.

Void of Course, is when he is separated from the body or aspect of another planet, and doth not apply to the body or aspect of another planet while he remaineth in that sign; this most usually happens with the Moon: and in practice it is remarked, that if the significator of the thing propounded be void of course, the business under consideration will not succeed, nor be attended with any satisfactory consequences.

Besieging, signifies a planet situated betwixt the two evil planets, Saturn and Mars; as Saturn in 15 degrees, Cancer and Jupiter in 18 degrees, and Mars in 20; here Jupiter is besieged of Saturn and Mars.

Increasing

Increasing in Light, is when a planet is departing from the Sun, or the sun from a planet.

Separation, is when two planets have been lately in conjunction, or aspect, and are just separated from it; as Saturn in 19 degrees of Libra, and Mercury in 12 degrees of Libra: here Mercury is separating from a conjunction with Saturn; but they are still in platick conjunction so long as they remain within their orbs.

Frustration, in when a swift, light planet applies to the body or aspect of a superior planet, and before he comes to it, the superior planet, or a more ponderous one, meets with the body or aspect of some other planet; as Jupiter in 15 degrees of Cancer, Venus in 10 degrees of the same sign, and Mars in 14 degrees of Taurus: here Venus applies to a conjunction of Jupiter; but before they come to a partile conjunction, Mars comes to a sextile of Jupiter, and so frustrates Venus, and in practice utterly destroys whatever is promised by it.

Refranation, is when a planet is applying to the body or aspect of another, and before he comes to it he falls retrograde, and so refrains to form the aspect expected, as Saturn in 10 degrees of Taurus, and Mars in 7 degrees of Cancer: here Mars, the swifter planet, applies to a sextile of Saturn; but before he comes to, it falls retrograde.

Translation of Light and Virtue, is when a lighter planet separates from a weighty one, and immediately applies to another superior planet, and so translates the light and virtue of the first planet to that which he applies to, as Saturn in 20 degrees Aries, Jupiter in 13, and Mars in 14, of the same sign: here Mars separates from a conjunction with Jupiter, and translates the light and virtue of that planet to Saturn, to whom he next applies.

Reception *, is when two planets that are significators in any question, are in each other's dignities, either by house, exaltation, triplicity, or term, as Sol in Cancer, and Luna in Leo: here they are in reception by house, or Sol in Taurus, and Luna in Aries; this is Reception by exaltation, &c. In practice the use of this is considerable: if the event is denied by the aspects, the thing desired will shortly come to pass by Reception, to the satisfaction of all concerned.

Peregrine, is when a planet is posited in a sign wherein he hath no essential dignities.

Oriental and Occidental. A planet, when Oriental, riseth before the Sun; when Occidental, sets after the Sun, and is seen above the horizon after the Sun is down: when Oriental, is east; when Occidental, is in the west,

* Reception may be by House Exaltation. Term, Triplicity or Phase. In nativities it makes friendship.

Direct,

Direct, is when a planet moves according to the succession of the signs, from west to east, or from ♈ to ♉, from ♉ to ♊; and out of 5 degrees, to 6, 7, 8, and so forward.

Superiors and Inferiors; Saturn, Jupiter, and Mars, are the Superior or ponderous planets; Venus, Mercury, and the Moon, are called the Inferiors. A Superior always governs or over-rules an Inferior: this observation holds good throughout the whole system of Nature.

Swift of Course, is when a planet moves more in twenty-four hours than his mean motion; and he is Slow of Course, when he moves less in twenty-four hours than his mean motion.

Longitude and Latitude; the Longitude of any planet or star is the degree of the Ecliptic or Zodiac in which they are found posited, being numbered from the first point of the sign Aries. Latitude is the distance from the Ecliptic Line, North or South, numbered by the degrees of the Meridian.

Under the Sun's Beams. A planet is under the Sun's beams until he be removed 17 degrees before or after his body.

Declination, is the distance a planet swerves either North or South from the Equator or Equinoctial Line.

Right Ascension, is the number of degrees and minutes of the Equinoctial Line, reckoned from Aries, and comes to the Meridian with the Sun, Moon, Stars, and Planets, or any portion of the Ecliptic.

Oblique Ascension, is the degrees and minutes of the Equinoctial Line that come to, or rise with the degree of longitude of any star or planet in the horizon; or it is the degree of the Equinoctial that comes to the horizon with any star or planet in an oblique sphere.

Oblique Descension, is the degree of the Equinoctial Line that sets in the horizon, with the degree of longitude of any planet or star in an oblique sphere.

Ascensional Difference, is the distinction between the Right and Oblique Ascension of any star or planet reckoned in the Equator.

Horoscope, is a figure or scheme of the Twelve Houses of Heaven, wherein the planets and positions of the Heavens are collected for any given time, either for the purpose of calculating nativities, or answering horary questions; it also signifies the degree or point of the Heavens rising above the Eastern point of the Horizon; but it is now usually called the Ascendant.

Almuten of a figure, that planet that hath most dignities.

Hayz,

Hayz, when a masculine and diurnal planet, in the day-time, is above the earth; or a feminine nocturnal one, in the night, is under the earth.

Cusp, the beginning, or first point of a house.

Ascendant, the cusp of 1st house.

Fortunes, the two benevolent ones, ♃ and ♀.

Infortunes, the two evil ones, ♄ and ♂.

Apheta, the Giver of Life.

Aneretta, the Cutter off of Life. *Malefir.*

Animodar, a Rectifier of Nativities.

Cardinal Points, 1st, 4th, 7th, and 10th angles.

Medium Cœli, the 10th house, or full south.

Imum Cœli, the 4th, or bottom of Heaven.

Light of Time, ☉ by day, the ☽ by night.

Lord of Geniture, the planet at birth of most dignities.

Primum Mobile, 10th sphere.

Promittors, Planets that promise or engage to bring things to pass.

Hyleg, the Giver of Life.—*Significator.*

Prorogator of Life, the same as Hyleg.

Directions Primary, is the arch of distance, between the Significator and the Promittor.

Directions Secondary, are the aspects of the planets every day after the birth; 1st day, 1st year; 20th day after 20th year; 30th day after 30th year, and so on.

Transit,

Transit, when any planet passes by the point of any particular place in the radix, then he is said to transit the place.

Revolutions, a revolutional figure is only to erect a figure the exact time of birth every year, and see what is denoted by the aspects.

Strong, Nervous, and Forcible Reasons, for the Division of the Twelve Houses.

Morinus, a most ingenious and sagacious philosopher, and most excellent French Astronomer, has defined the nature and reason of the twelve houses accurately. Such a learned and greatly esteemed foreigner must have weight with those persons who ridicule this science. For a more particular account, read his *Astrologia Gallica*. Let the following translation suffice.

"It is a truth, says my Author, which pre-
"ponderates in the balance of sound reason, that
"the life of man may be divided into four periods
"or ages, viz. *Infancy*, *Youth*, *Maturity*, and *Old*
"*Age*. In man's formation, we discover four af-
"fections into which all other things appear redu-
"cible, as it were in their first beginning, viz.

Life,

" *Life*, *Action*, *Marriage*, and *Passion*; these agree " with the *Rise*, *Perfection*, *Declination*, and *Ter-* " *mination* of all things, and comprize the whole " effects and operations of nature; for man is truly " said to *rise* into the world the moment he re- " ceives life; to be in *perfection* when he attains " to manhood and maturity, and to the propaga- " tion of his species; to *decline* when he begins to " lose the innate radical principal of heat and mois- " ture, and to sustain the last *Passion* of life when " he ceases to breathe, and silently sinks into the " grave. The *Life*, *Action*, *Marriage*, and *Pas-* " *sions* of men are therefore governed by the same " celestial principle which regulates the *Birth*, " *Perfection*, *Declination*, and *Dissolution* of all " things. Wherefore *Life* in the system of " nature, is governed by the east angle of the Hea- " vens, called the Ascendant *Action* by the south " angle, or Mid-Heaven. *Marriage*, by the " west angle, and passion by the north angle " of the heavenly frame; and hence arise four " Triplicities of the same generical nature, and " twelve houses, viz. The Heavens are divided " into four cardinal points by the horizon, and Me- " ridional Line, and each of these into four qua- " drants, and each quadrant into three equal parts, " by lines drawn from points of Sections in dif- " ferent parts of the horizon and meridian, equi-

" distant

" distant from each other; by their operation the " whole globe or sphere will be apportioned into " twelve equal parts, which constitute what we " call the *Twelve Houses of Heaven*; and these " houses, as observation and experience proves, " makes up that great wheel of nature, whereon " depends the various fortune contingent to all " sublunary things.

" The *First Triplicity* is of the eastern angle " and Ascendant, and attributed to infancy, and " called the Triplicity of Life, includes the 1st, " 9th, and 5th Houses, which behold each other " by a partile or exact trine in the Equator. Sir " Christopher Haydon says, and the great *Dryden*, " the poet, subscribes to it, that it is an aspect of " perfect love, being in exact proportion with one " of the three perfect concords or harmonies of " music, viz. the *Diapente*; and two stars, so be- " holding one another, do proportionably occupy " or take up the whole center of the world in the " same moment, and are said to aspect each other " by a perfect trine.

" And herein the perfection of the first trine, " viz. the *eternal Trinity* of *Infinite Love*, is so " strong and lively shewn, by a similitude of na- " ture, that it is called a perfect Aspect of Friend- " ship.

" Man

" Man either does, or ought to live, in a three-
" fold respect, in *Himself*, *in God*, and in his *poste-*
" *rity*. The great ends for which he was created,
" are to adore and glorify his Maker, and to pro-
" pagate his species. The life of man in himself is
" the fine object in the order of nature; without
" this, all other parts of the Creation would be
" in vain, being made for man's benefit and use.
" In this reason, the life of man is joined to the
" 1st and principal house in the division of the
" Heavens. But man's life in God (for in *Him*
" we live, and move, and have our being) consists
" in the image of his divinity, when man is en-
" lightened*. In the rationality of his soul, and in
" the purity of his morals, claims for these reasons
" the 9th house, according to the motions of the
" Equator, which we call the House of Piety and
" Religion; and as the life is continued in his
" posterity, according to the same unchangeable
" law presiding over all nature, so the house of
" *Infancy* and *Children*, which is the 5th house, is
" appropriated for that purpose. These three con-
" cerns being confessedly the grand object of man's
" life, the three houses of Heaven, under which
" they are nourished and supported, form a trine
" with each other, in a chain of mutual harmony
" and concord.

* More properly changed by Divine Grace, which is his gift.

" The

" The *Second Triplicity* consists of the angle of " the mid-heaven, with the 6th and 2d houses. " This wholly appertains to the 2d stage of man's " life, viz. vigour and action; and therefore com- " prehends all worldly attainments, with the ad- " vantages flowing from them; for every thing " that worketh physically, worketh for some phy- " sical good; and as the motion of the equator is " from the east angle to the mid-heaven, so is the " progress of all our earthly acquisition. The " highest degree of man's elevation here is that " of majesty, power, honour, dignity, prefer- " ment, magistracy, or to any of those situations " by which he acquires affluence and superiority. " These consisting of immaterial matter, and form- " ing the first order of earthly dignity, claim the " angular house of this Triplicity, or the mid- " heaven. The second degree of earthly honour " arises from subjects, servants, tenants, domes- " tics, &c. and these being formed of matter, ma- " terial or animated, are placed under the 6th " house. The 3d advancement to worldly gran- " deur is by matter inanimate, such as gold, silver, " jewels, and other valuable property, accumu- " lated by industry, or the sweat of the brow; " which being under the 2d house, these three " houses are also joined by sympathy in a partile

" trine,

" trine, applying to each other in concord and una-
" nimity.

" The *Third Triplicity* comprehends worldly
" connections, whether by marriage, consangui-
" nity, or friendship; and in this stage of life man
" is joined in a threefold tie or obligation; in *body*,
" in *blood*, and in *friendship*. First, he is joined
" in body by the most sacred earthly tie, matri-
" mony, sanctioned under the great seal of God's
" primary command, *Increase and multiply*. 2d,
" By consanguinity, not only by propagation of
" his like, but by all orders of his kindred in
" blood. 3dly, He is joined in friendship, under
" that sacred bond of benevolence and love,
" which the Almighty has commanded every man
" to exercise towards his neighbour. This is the
" very cement of society, and medicine of life,
" performing those good offices in civil life, which
" the tree of life promised our first parents in a
" more perfect state; and these are the sentiments
" of friendship which alone can give a relish to
" every enjoyment in this world. Marriage, the
" most important, is placed in the angular, or 7th
" house. The 2d tie of blood claims the govern-
" ment of the 3d house. The 11th, which per-
" fects this Triplicity, is sacred to real friendship.
" These three houses form an union of nature, and

 " behold

" behold each other in a trine, according to the
" motion in the equator.

" The 4th and last Triplicity is that of Pas-
" sion, which comprehends the three classes of
" human afflictions, the first, or angular house,
" in this Triplicity, in allusion to its position in
" the lower horizon, is termed the dark angle,
" the depth of night, the bottom of heaven, the
" den and cave of the stars and planets; to this
" house is committed the first order of our woes,
" agreeable to the house of nature; these are in-
" supportable Misfortunes, and visible decline of
" life.

" The second order of human affliction is Tri-
" bulation, Disease, and Sorrow, arising from the
" treachery and persecution of enemies, from the
" chains of slavery, servitude, and imprisonment,
" or from poverty and want: these, with a long
" train of miseries consequent, are appropriated to
" the 12th house. The last shock that can be
" sustained is, by human nature, death, the final
" end of all men; this is under the government of
" the eighth house, termed, on this account, the
" House of Death; and these houses, from the
" conformity of their nature and qualities, consti-
" tute a partile trine in the equator. Thus the
" termination of this life is the beginning of life

" eternal

" eternal, for nature knows no annihilation. All " the works of Omnipotence are changeable from " one state to another, alchymists, or philosophers, " by fire, well know; but God having created " nothing in vain, suffers not any thing to be re- " duced to a state of annihilation. Wherefore, " according to the 2d motion of the planets, from " west to east, an entrance is made out of the 8th " into the 9th house, which is the house of life in " God; wherein man is taught by the revelation " of the *Divine Will*, that he shall pass by the 2d " motion of the soul, which is attributed to the " mind and reason, as the first, or wrapt soul, or " sensitive appetite, is to the body, from this life " of anxiety and peril, to an eternal life of peace " and rest; and therefore whatever is first in dig- " nity in the order of nature, possesses the first and " more noble houses in these triplicities, in regular " subordination, according to the motion of the " ecliptic and planets.

" And now what man is he, who, confiding in " the strength of his own wisdom, will dare to " measure the works of his *Creator* by the standard " of his own weak comprehension? or will ven- " ture to affirm, that these operations and divisions " of the 12 celestial houses, conjoined with such " wonderful harmony, contrivance, and concord, " are the bare effects of chance or accident? or

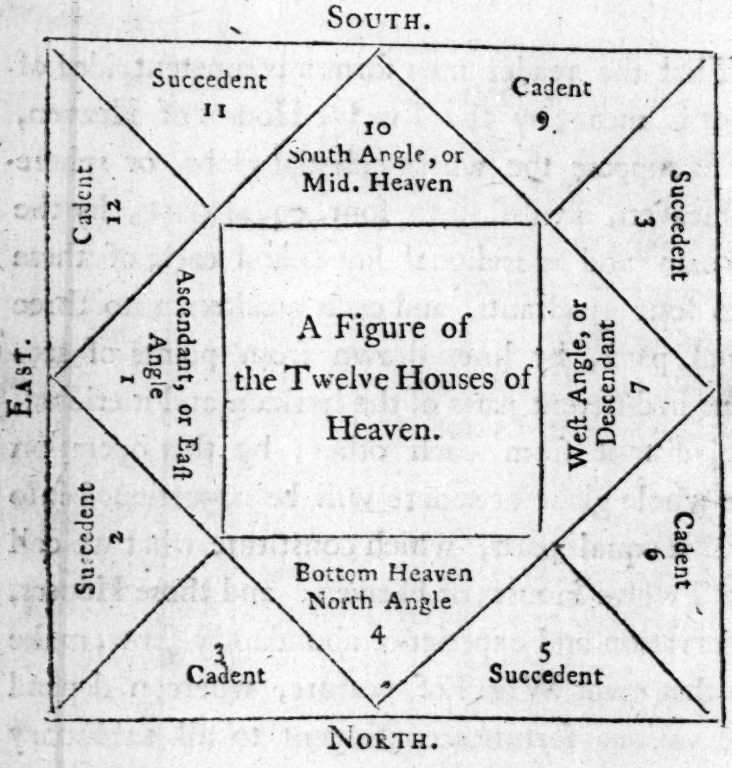
" that will say such admirable consents, so excel-
" lently formed, and mutually dependent on each
" other, are casually found in things so complicated
" and abstruse? If he perversely persists that these
" are altogether fictitious, let him point out the
" thing wanting to complete the evidence in
" support of the natural foundation and excellency
" of them. But he can do *neither*, and therefore,
" as this division of the Heavens is founded in rea-
" son and experience, and obviously contrived by
" supernatural wisdom and prescience, it compre-
" hends, genethliacally, all matters and things that
" in the course of nature can possibly be enquired
" of, or concerning the works of men; for as
" much as the knowledge of contrarieties is uni-
" versally the same, so an affirmative or a negative
" may be truly sought out in a nativity, and found
" to be comprised in the twelve houses of the Zodiac,
" answering to the aforesaid divisions."

Explanation

Explanation of the Twelve Houses of Heaven, and Astrological Signification of them.

That the reader may form a competent idea of what is meant by the Twelve Houses of Heaven, let us suppose the whole celestial globe, or sphere of Heaven, divided into four equal parts, by the horizon and meridional line; and each of these into four quadrants, and each quadrant into three equal parts, by lines drawn from points of sections in different parts of the horizon and meridian, equi-distant from each other; by this operation the whole globe or sphere will be apportioned into twelve equal parts, which constitute what we call the Twelve Houses of Heaven: and those Houses, observation and experience abundantly show, make up that great Wheel of Nature, whereon depend the various fortunes contingent to all sublunary matters and things.

A FIGURE OF THE HOROSCOPE, OR, TWELVE HOUSES IN HEAVEN.



The lines thus drawn, describe the above figure or horoscope, into which the signs and planets are severally introduced and represented as in their true places in the Heavens, before any question can be solved, or nativity calculated. The space in the centre, were the figure drawn circular, might represent the vacuum wherein the Earth moves;

moves; but it is generally used to write down the day, year, and hour of the day, when the figure was erected, and the purpose of it.

These Twelve Houses are each distinguished by their respective figures, and are either Angular, Succedent, or Cadent. The Angular houses are four, called the Ascendant, Mid-Heaven, or Medium Cœli, the seventh house, and the bottom of heaven; these are deemed the most powerful and most fortunate houses: the Succedent houses, eleventh, second, eighth, and fifth, are ranked next in force and virtue to the angles: the Cadent houses are the third, twelfth, ninth, and sixth, and are considered of the least efficacy of them all.

The Signification of the Twelve Houses of Heaven.

The First House, or Angle, is called the east angle ascendant; or properly, in nativities, the horoscope, in the hour of birth; and signifies the life, complexion, will, manners, and understanding; of the native it signifies the head and face.

The Second House signifies the estate, fortune, property and riches of the native. Also gain, gold, silver, and all moveable goods without life. It is a succedent house.

The

The Third House signifies brethren, sisters, kindred, short journies and voyages. It is a cadent house.

The Fourth House signifies fathers, houses, lands, immoveable property, orchards, tillage, hidden treasures, or things under the earth; prison, the grave, obscure places, and desolate; finally, the good report after this life, and the period of all human affairs.

The Fifth House signifies kindred, joy, pleasure, gifts, delights, bravery, the riches of the father, all profit. By the fourth house, playing, gaming, drinking and debauchery, is a succedent house.

The Sixth House signifies servants, sickness, all cattle unfit for labour, as sheep, dogs, hogs, fowls, and wild beasts; also hunters, gaolers, prisons, false accusations. Diseases of the native, or sickness, signifies uncles, aunts, or the father's brother's sister, one's steward, tenants, and, in a word, all small cattle and birds.

The Seventh House denotes marriage, wives, law-suits, contentions, controversies, and quarrels, common persons, and all the men we deal with, &c. and this is the west angle. In law-suits it is the defendant; in war, enemies; and indeed all kind of opposition; also thefts, thieves, robbers, &c.

The Eighth House signifies death, sadness; riches unthought of, as legacies, dowries, the estate or property

property of those we deal with in trade, or partners, and all the benefit of the seventh house. It is a succedent house.

The Ninth House signifies religion, long journies, and voyages, ceremonies, faith, the great arcana of nature, all arts and sciences, the law, clergymen, navigation, kindred of the wife, church livings, transmutation of metals, metaphysics. It is a cadent or falling house.

The Tenth House is the *Medium Cœli*; it is the south angle or mid-heaven, signifying kings, nobles, judges, princes, governors, magistrates; denotes honour, advancement, dignities, preferment, public offices, trade and mercantile employ, commanders, the mother of the native, and all benefit of the ninth house; also the father of the wife; being the fourth from the seventh.

The Eleventh House signifies friends and acquaintances, hope, the things we wish and desire, companions, the advice of friends, their council, their falseness or fidelity, all the profit of the tenth house. It is a succedent house It signifies praise or dispraise of any person; it shews the support and aid of those in power; as to kings, their strength, warlike force, and treasure.

The Twelfth House signifies secret or private enemies, prisons, captivity, slavery, or bondage, evil spirits, torments, treasons, villainy; all great cattle,

fit

fit for labour, as horses, oxen, &c. it is a cadent, falling house. It denotes also suicide, trouble of mind, tribulation of all sorts, and all the misfortunes of mankind.

Of the Quarters of Heaven signified by the Twelve HOUSES.

Signs.		*Houses.*		
♈	East	First	*is*	East.
♉	S. by E.	Second	—	N. E. by E.
♊	W. & by S.	Third	—	N. N. E.
♋	North.	Fourth	—	North.
♌	E. & by N.	Fifth	—	N. W. by W.
♍	S. & by W.	Sixth	—	W. N. W.
♎	West.	Seventh	—	West.
♏	N. & by E.	Eighth	—	S. W. by S.
♐	E. & by S.	Ninth	—	S. S. W.
♑	South.	Tenth	—	South.
♒	W. & by N.	Eleventh	—	S. E. by E.
♓	N. & by W.	Twelfth	—	S. S. E.

Directions *for erecting the Figure of Heaven; and placing the Planets in the Horoscope.*

Without being expert at finding the true places of the planets, at any hour or minute required, by day or night, and without knowing how to dispose of them in the Horoscope, so as to represent their exact situation in the Heavens, nothing can possibly be known or predicted by Astrology. This

is

is the next grand step to be obtained; and though it may appear difficult at first, yet by the help of an Ephemeris, which is published annually, the Reader may in a few hours become a perfect master of this essential part of the science. Partridge's Ephemeris, having the Table of Houses calculated, and the exact places of the Sun, Moon, and Planets, every day at 12 o'clock, in them, we would recommend. Indeed we should have inserted the Table of Houses, but it would have increased the bulk of this work without being able to render the essential service necessary to our Readers; as an Almanack or Ephemeris must also be had, which has the places of the Sun, Moon, and Planets. It may seldom happen that a figure is wanted precisely at 12 o'clock; therefore it is necessary the young student should know how to rectify the daily motions of the planets, so as to erect a true figure whenever required.

It is no uncommon thing, with many readers, to pass over all tables, as difficult to understand: but since no information can be obtained in the practical part of this science, without the Tables of Houses calculated for the latitude of London, 51 deg. 32 min. which will serve for any part of the kingdom without making any material difference in the aspects of the planets, we can only say, that after a little study they will be found as easy

to

to understand as the Ready Reckoner, or Trader's Sure Guide.

The use of the Ephemeris in setting a figure, is to point out the places of the planets at noon, whenever required, as we shall explain fully. The 12 Tables of Houses are next to be referred to; and these are calculated to shew what degrees of each Sign possess the Cusps or Lines of the 12 Houses of Heaven. When the figure is erected, they begin in Partridge's Almanack with the Sun's entrance into the sign Aries, and shew his progress through each degree of the 12 signs of the Zodiac. Now, for example, suppose it were required to erect a figure for Saturday the 20th day of August, 1785, at 22 h. 16 min. A. M. that is, 16 minutes past 10 o'clock in the morning: To begin to do this, I refer to the aforesaid almanack for the month of August, on the left-hand page; and opposite the 20th day of the month, in the first wide column, with the characters ☉. ☌. printed at the top, I find 27. 45. Looking up again, I see the sign ☌, or Leo, printed facing Lammas-day, and 9 ☌ 30, which signifies that the Sun ☉ was in 9 deg. 30 min of Leo, at 12 o'clock the 1st day of August; but on the 20th of August I perceive he is, as aforesaid, in 27 deg. 45 min. in Leo, which indicates that at 12 o'clock on the 20th of August he is in 27 deg. 45 min. of Leo exactly. The

minutes

minutes we reject when less than 30; but when more, add as many as will make it even: 15 added makes it 28 degrees. I then turn to page 36: I see ☉ in ♌, or Sol in Leo; and in the first wide column I see at the top, time from noon, next small column, 10, 11, 12; 1, 2, 3; and then a double line to divide the other Table from ☉ in ♍, or Sol in Virgo, which is just the same; so that there are two Tables of Houses on one side of he almanack. In the 2d column, under 10 I find, even with 28 degrees 10 : 1, that is, 10 ♌ hours, 1 minute; which are always to be added to the exact time or hour of the day when the figure is erected, unless it be exactly at noon: in that case, the Sun, Moon, planets, and signs, are to be set down precisely as they are found in the Ephemeris and Tables of Houses. The Reader, by erecting a few figures, and practising a few hours, will soon find it come familiar to him; (except adding half a degree an hour to the Moon's place if afternoon, or deducting half a degree an hour if in the forenoon,) the rest of the planets may be set down as found in the Ephemeris, without making any material difference.

The present figure being erected just 1 hour 44 minutes before 12 o'clock, I am to add this time, reckoning from noon the preceding day, to the above 10 hours 1 minute; and from these two

sums added together, I subtract 24 hours, and the remainder will give the degrees of each of the 12 Signs, as then posited upon the Cusps of the Horoscope; thus:

	Hor.	Min.
Time answering to 28 deg. of ♌.	10	1
Time from noon the preceding day	22	16
Added together, make	32	17
Subtract — —	24	0
Remainder —	8	16

AUGUST hath xxxi Days.

M D	♄ ♒	♃ ♈	☽ ☌
God good from evil can produce,	1	2	15 ♒
As bees extract from pois'nous juice	6	1	15 ♓
Balsamic honey: So when first	11	1	15 ♓
Old Harry wrote, and Luther curst,	16	1	14 ♈
Rome of this title made a tender,	21	0	14 ♈
That Harry was the Faith's Defender.	26	0	14 ♈

M	W D	Sundays and Remark. Days.	☉ ♌ o ′	☽ ♊ o ′	☿ ♍	♀ ♎	♂ ♌	Mutual Asp. and Weather.
1	M	Lammas Day	9 ♌ 30	27 ♊ 59	14	24	24	☌ ☿ ♂
2	T	Sun rises 4 22	10 28	10 ♋ 52	15	25	26	*Good Weather*
3	W	Day br. 1 24	11 25	23 32	15	26	28	*at the begin-*
4	T	Twil. e. 10 24	12 23	5 ♌ 59	16	27	♍	*ning.*
5	F	Sun sets 7 34	13 20	18 15	17	28	1	*Some wind.*
6	S	Transfiguration	14 18	0 ♍ 21	17	29	3	△ ☉ ♃
7	B	11 Sun. aft. Tr.	15 15	12 20	18	4	5	Prs. Amel. bo.
8	M		16 13	24 12	19	1	6	*Dark and*
9	T	Sun rises 4 33	17 11	6 ♎ 2	19	1	8	*cloudy wea-*
10	W	St. Laurence	18 8	17 52	20	2	9	*ther.*
11	T	Prs. Bruns. b.	19 6	29 47	20	3	11	Dog days end.
12	F	Pr. Wales bo.	20 3	11 ♏ 50	21	4	12	*O. Lammas D*
13	S	Sun E. 6 50	21 1	24 6	21	5	14	*Rainy.*
14	B	12 Sun. aft. Tr.	21 59	6 ♐ 39	22	6	15	□ ☉ ♂
15	M	Assumption	22 57	19 34	23	7	17	
16	T	Pr. Fred. bo.	23 54	2 ♑ 52	23	8	18	*Good harvest*
17	W	Sun sets 7 13	24 52	16 37	24	9	20	*weather, with*
18	T	7 St. So. 5 50	25 40	0 ♒ 48	24	10	21	*but dry winds.*
19	F	Cl. fast 2 42	26 48	15 31	25	11	22	
20	S	——— ———	27 45	0 ♓ 13	25	12	22	
21	B	13 Sun. aft. Tr.	28 43	15 14	26	13	25	☽ ☍ ♄ □ ♃ ♆
22	M	Sun rises 4 56	29 41	0 ♈ 17	26	15	26	△ ♂ ☿
23	T	Day dec. 2 22	0 ♍ 39	15 12	27	16	27	
24	W	St. Bartholom.	1 37	29 52	28	17	28	*Settled some*
25	T		2 35	14 ♉ 12	28	18	29	*days.*
26	F	Day 13 52	3 03	28 10	29	19	♎	*Thunder*
27	S	Sun sets 6 54	4 31	11 ♊ 45	29	20	2	*showers, naa*
28	B	14 S. aft. Trin.	5 29	24 58	☽	21	4	St. Augustin.
29	M	Behead. Jo. Ba.	6 27	7 ♋ 51	☾	22	4	△ ♄ ♃
30	T		7 25	20 28	1	23	4	*gales of wind,*
31	W	Sun rises 5 13	8 23	2 ♌ 50	1	24	5	*to the end.*

A TABLE of HOUSES for the Latitude of 51 Degrees 32 Minutes, according to the Doctrine of *Ptolemy*, serving the City of *London*, &c.

☉ in ♌								☉ in ♍							
Time from noon	10	11	12	Ascen 1	2	3		Time from noon.	10	11	12	Ascen 1	2	3	
	♋	♍	♎	♎	♏	♐			♍	♎	♎	♏	♐	♑	
h. n.	gr	gr	gr	gr m	gr	gr		h n	gr	gr	gr	gr n	gr	gr	
8 0	0	5	2	12 38	19	22		10 8	0	2	26	13 3	13	20	
8 4	1	5	3	23 22	20	23		10 12	1	3	26	14 9	14	21	
8 8	2	6	3	24 3	21	24		10 16	2	4	27	14 49	15	22	
8 12	3	7	4	24 48	22	25		10 20	3	5	28	15 29	16	23	
8 16	4	1	5	25 32	23	26		10 24	4	5	29	16 9	16	24	
8 20	5	9	6	26 19	23	27		10 27	5	6	29	16 48	17	25	
8 24	6	10	7	26 58	24	28		10 31	6	7	♏	17 28	18	26	
8 28	7	11	8	27 21	25	29		10 35	7	8	1	18 6	19	27	
8 42	8	12	8	28 3	26	♑		10 39	8	9	2	18 48	20	28	
8 46	9	13	9	29 6	27	1		10 42	9	10	2	19 27	20	29	
8 50	10	14	10	29 48	27	2		10 46	10	11	3	20 6	21	♒	
8 54	11	15	11	0 ♌ 30	28	3		10 50	11	11	4	20 48	22	1	
8 58	12	16	12	1 13	29	4		10 54	12	12	4	21 26	23	2	
9 2	13	17	12	1 55	♐	4		10 57	13	13	5	22 5	24	3	
9 6	14	18	13	2 36	1	5		11 1	14	14	6	22 45	24	4	
9 10	15	18	14	3 18	2	6		11 5	15	15	7	23 24	25	5	
9 14	16	19	15	4 0	2	7		11 9	16	16	7	24 4	26	6	
9 18	17	20	16	4 41	3	8		11 12	17	17	8	24 43	27	7	
9 22	18	21	16	5 21	4	9		11 16	18	17	9	25 23	28	8	
9 26	19	22	17	6 4	5	10		11 20	19	18	10	26 13	29	10	
9 30	20	23	18	6 45	5	11		11 23	20	13	10	26 41	.	11	
9 34	21	24	19	7 26	6	12		11 27	21	20	11	27 22	0	12	
9 38	22	25	19	8 6	7	13		11 31	22	21	12	28 1	1	13	
9 41	23	26	20	8 47	8	14		11 34	23	22	13	28 40	2	14	
9 45	24	27	21	9 28	9	15		11 38	24	23	13	29 20	3	15	
9 49	25	28	02	10 8	9	16		11 42	25	23	14	29 49	4	16	
9 53	26	28	23	10 58	10	17		11 45	26	24	15	0 ♐ 39	5	17	
9 57	27	29	13	11 29	11	18		11 49	27	25	15	1 19	5	18	
10 1	28	♎	24	12 9	12	19		11 53	28	26	16	2 2	6	19	
10 5	29	1	25	12 50	12	20		11 56	29	26	17	2 39	7	20	
10 8	30	2	26	13 30	13	20		11 60	30	27	17	3 19	8	21	

I seek this remainder in the Table of Houses entitled ☉ in ♌, or Sun in Leo: in the column, time from noon, I find 8. 17*; next little column I see 2 degrees of ♌, which are opposite 8. 17, which is denoted by 10th House, ♌ top of the column; and therefore I place 2 degrees of Leo on the line or Cusp of the 10th House of the figure. This done, I refer to the next column in rotation on the left hand, and in the same line with the 2 degrees of Leo I find 6, and looking to the top of the column find it to be 6 degrees of the sign ♍, with 11th House over it; and therefore I place 6 degrees of Virgo upon the Cusp of the 11th House. I follow the same rule with the next column, where I find 3 in the 3rd line; at the top I see 12 ♎; and accordingly place 3 degrees of Libra on the Cusp of the 12th House. Then I refer to the next column, where I find 24. 3, and at the top the word Ascen. with the sign ♎ prefixed, which signifies that 24 deg. 3 m. occupy the 1st House or Ascendant, which I place accordingly, leaving out the 3 minutes, which are immaterial. I then refer to the next column; and even with the preceding figures stands 21; when looking up the column, I observe the sign ♏, and 2 at the top, which shews that 21 degrees of Scorpio are to be placed

* Or the nearest minutes to it, if not exact.

on the Cusp of the 2d House. This being done, I refer to the last column; and even with the former numbers I find 24; and looking a little higher, as before, I observe the sign ♐, and three over it; which plainly indicates 24 degrees of Sagittary are to be placed on the line or Cusp of the 3d House. Thus the six oriental Houses, namely, 10th, 11th, 12th, 1st, 2d, 3d, are furnished with the degrees of each sign then rising upon them; and the other six, or occidental Houses, being opposite to the former, are always furnished with the same degrees of the opposite signs; thus:

4th House is opposite 10th
5th ——— 11th
6th ——— 12th
1st ——— 7th
2d ——— 8th
3d ——— 9th

1st ♈ is opposite ♎ 7th
2d ♉ ——— ♏ 8th
3d ♊ ——— ♐ 9th
4th ♋ ——— ♑ 10th
5th ♌ ——— ♒ 11th
6th ♍ ——— ♓ 12th:

So that the 10th House is opposite to the 4th, and the 4th to the 10th; the 11th to the 5th, and the

5th to the 11th; and so through the whole: the use of which is, that if on the Cusp of the 10th you find the sign Aries, then on the Cusp of the 4th you must place the sign Libra; and whatever degree of Aries possesses the Cusp of the 10th House, the same degree must be placed on the 4th. For example: In the present figure we have placed 2 degrees of ♌ on the Cusp of the 10th House, now ♒ being opposite to Leo, and the 4th House to the 10th, we therefore place 2 degrees of ♒ on the Cusp of the 4th House: upon the Cusp of the 11th ♏ is already placed; and the 5th House being opposite to the 11th, and ♏ opposite to ♓, I I place 6 degrees of ♓ on the Cusp of the 5th House: the Cusp of the 6th House being vacant, I place 3 degrees of ♈, the 6th being facing the 12th, upon the Cusp of the 1st House or Ascendant. There are 24 degrees of Libra; and the 7th House being opposite to the 1st, and sign ♎ to ♈, I therefore again place ♈ on the Cusp of the 12th House, with 24 degrees on the line of it; so that there is ♈ on the Cusp of the 5th and 6th Houses, which denotes that there is sign intercepted, which I place in the 3d and 9th Houses, viz. ♉ and ♍. Upon the Cusp of the 8th House, place 21 deg. ♑, because the 8th is opposite to the 2d ♏. I then refer to the 3d House, which is ♐: opposite to the 9th ♊ 24, I place 24 degrees upon the

the Cusp of the 9th House; and thus the 12 Houses are completely furnished with the 12 signs of the Zodiac, and the degrees ascending at the precise time of erecting the figure. This rule must ever be observed strictly, as it is universal, and always holds true.

Having so far succeeded, the next thing is to place the Sun, Moon, and Planets, in the figure, according to their position at that time in the Heavens; and this is also to be done by the help of the left-hand page of Partridge's Ephemeris, which may be had in Paternoster-Row, or at Stationers-Hall, printed for the Company of Stationers. For instance, I again turn to the 20th of August, and opposite to it, in the firſt column, is 27. 45, which ſhews that the Sun is 27 deg. 45 min. of Leo, marked at top ☌ ☌; but as the minutes are more than 30, I make them up 60, which make him in 28 degrees of Leo that day at noon nearly; which sign is upon the Cusp of the 10th House: I place the Sun in that House, close to the sign, with the degrees. I then refer to the Ephemeris for the Moon's place, and in the 2d column I find her in the same line, in 0 deg. 13 min. of ♓, at noon; I therefore deduct 1 degree*, being near 2 hours, before noon; and then her place is in the sign ♒, in

* The ☽ moves about half a degree in an hour.

29 deg.

29 deg. ♒, which I enter in the 4th House, near to the sign ♒. I then refer to the Ephemeris for the planet ♂, which I find in the 3d column, even with the 20th day of the month, ♂ printed at the top of the column I find him ♉ in 25 deg. of ♉, which I place in the 8th House, over ♉. I then turn to the Ephemeris for Venus and Mercury, which I find in the 4th and 5th column, even with the other line 12 and 22, which signify that Venus is in 12 deg. of Cancer, the sign ♋ being facing the 7th day of the month in the 4th column, and also the sign ♍ even with the 4th day of the month under the ♀ & ☿, printed at top, with ♊ & ♌, in the 5th column. As soon as ♊ ♌ end, ♋ & ♍ begin their degrees as far as 30, which is one House or Sign. So they proceed through the 12 Houses, making 360 degrees, moving from ♈ to ♉, except when retrograde, the Sun only moving from ♈ to ♓. Next I refer to the top of the Ephemeris, on the left hand; on the right hand corner I see four columns; 1st printed at the top M. D. or days of the month; 2d column ♄ ♒; 3d column 24, & ♈ under him; next ☽ ♓ under the Moon; which indicate, that on the 1st, 6th, 11th, 16th, 21st, and 26th days of the month, those planets, moving slow, are in those degrees in those signs marked at the top: therefore I take the nearest day to the 20th of

August,

August, which is the 21st, when I find ♄ in no degree of ♒, or exactly on the entrance of that sign; ♃ in 14 ♈; Dragon's Head ☊ or Moon's Node in 11 of Aquarius ♒; therefore I enter the rest in their proper places in the foregoing figure, viz. Venus in 12 deg. ♋, which is not upon the Cusp of any House, but intercepted between the 9th and 10th Houses; therefore I place her in the 9th House, close to ♋, Mercury in 22 deg. of ♍, ♄ in no deg. of ♒, ♃ in 14 deg. ♈, ☊ in 11 deg. ♒, and Dragon's tail ☋, being always opposite to ☊ in the same degree, in the opposite sign, the 4th being opposite to the 10th.

The figure is now entirely completed, except putting in the Part of Fortune, which I shall insert plainly, so as to be intelligible to any ordinary capacity. As the Part of Fortune is of the utmost consequence where property is concerned, therefore we shall be the more particular, especially as there is no book extant but what is ambiguous on this head*. The Part of Fortune ⊕ is taken either by day or night, by subtracting the place of the Sun from the place of the Moon in signs and degrees, remembering to add 12 signs to the Moon's place, if subtraction cannot be made without, and

* And exceedingly erroneous in their Tables, which ought to be the most accurate.

to

to the remainder add the sign and decree of the Ascendant; which will give the exact place of the Part of Fortune ⊕.

♈—12
♉— 1
♊— 2
♋— 3
♌— 4
♍— 5
♎— 6
♏— 7
♐— 8
♑— 9
♒—10
♓—11

For example: suppose we are required to find the Part of Fortune for the following figure, erected for Aug. 20, 1785: I find the place of Luna ☽ to be in Aquarius 28 deg. which you must reckon as in the margin, counting from beginning of Aries to the beginning of ♉ one whole sign, &c. The Moon's longitude is 10 signs, 28 deg. the place of Sol is in Leo ♌ 28 deg. which is 4 signs, 28 deg. as for example:

	Signs.	Deg.
The longitude of the Moon is	10	28
Subtract the longitude of the Sun	4	28
Remains	6	0
Then add the sign and degree on the Ascendant ——	6	24
The total is —	12	24

If it had exceeded 12, you must have subtracted 12, and the remainder would then have been the place

place of the Part of ⊕. In questions of importance, you may take notice of the minutes and seconds, which are in White's Ephemeris.

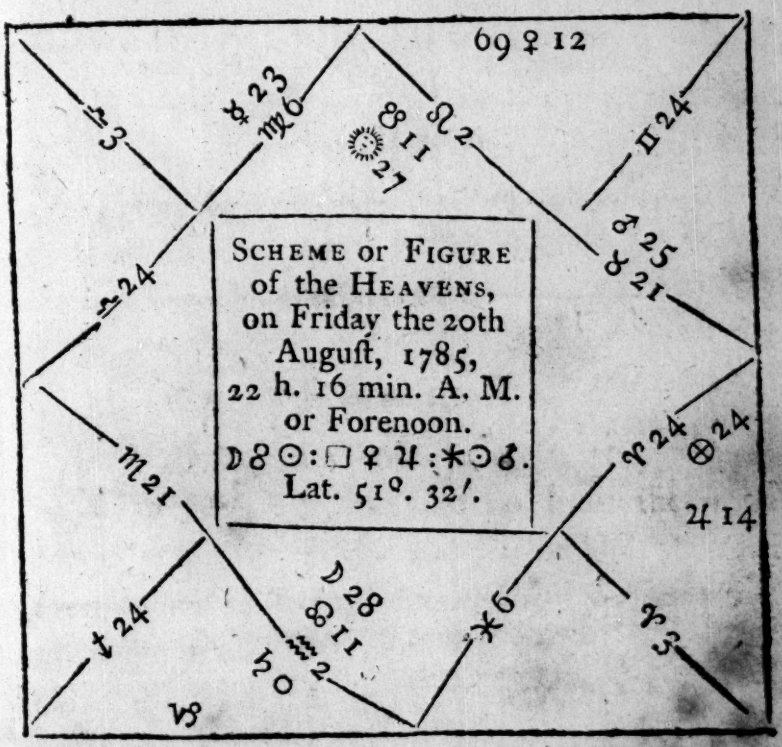
So that you may clearly perceive, that the Part of Fortune falls in 24 deg. of Aries; I therefore enter it before the Cusp of the 7th House.

[Observe this proof, That so far as Sol is distant from Luna, so far is the Part of *Fortune* distant from the Ascendant; so that if you take it upon a new Moon, the Part of Fortune is in the Ascendant upon the first quarter in the 4th House, upon a full Moon in the 7th House, upon the last quarter in the 10th house.]

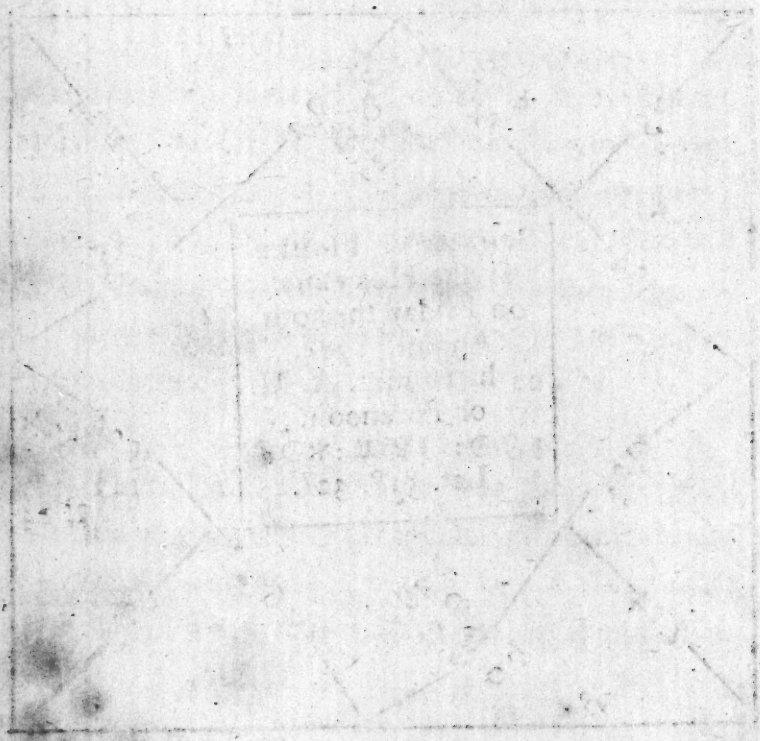
☞ Partridge's Ephemeris was not published when this work went to press, otherwise we should have inserted a figure for 1792; but as it is, 1785 is as well to learn by to make a figure as any other year.

A CELESTIAL FIGURE,

ERECTED 22 MINUTES AFTER 10 IN THE MORNING.



And thus, by proper attention and diligence, may any person of ordinary talents erect the Horoscope and introduce the planets. This is a very great advancement in this science, undoubtedly; but without the Reader has ability to define from the aspects, &c. of the planets, it will not be of any real utility to him.



ELEMENTARY PHILOSOPHY;

OR,

A PART OF

THE WISDOM OF SOLOMON,

ACCORDING TO ASGOL AND MORINUS,

COMPRISED IN

(THE DOCTRINE OF NATIVITIES.)

PART I.

A Nativity, or Geniture, is the very moment of birth; or, the precise time the infant comes into the world, the planets and stars are then known to have influences and various effects upon the tender body of the child. This must alone be considered as the foundation whereon to build an Astrological judgment; and this is the Philosophy of the Elements, when the stars stamp their permanent effects on the body, mind, and estate of the native, agreeable to the Divine wisdom.

St. Jerome says, in his Commentary on Mathew xviii. *Great is the dignity of souls; for every infant at their first coming into the world, have an angel appointed for their security, or are in their custody, and safety.*

Of the Method of judging the Effects and general Signification of any of the Planets in each of the Twelve Houses of a Nativity.

The following effects must be considered, with all the other testimonies, and then our kind Readers will find the following signification of the Planets very significant and material in judgment, according to the strength or weakness of the stars posited as follows.

The truth of it we have found abundantly verified in every nativity.

♄ *Saturn* in the 1st House, or Ascendant, denotes melancholy, or many sorrows; if near the ascendant, short life; if distant, innumerable sorrows.

♄ Saturn in the 2d House, destroy the substance.

♄ Saturn in the 3d—Hatred between brethren, and loss and danger in short journies.

♄ Saturn in the 4th—Death of father and mother before the native, loss of inheritance and friends.

♄ Saturn in the 5th—Barrenness, death of children, or undutiful ones if living.

♄ Saturn in the 6th—Much sickness, trouble by servants, and losses by small cattle if he deals in them.

♄ Saturn in the 7th—A refractory wife, a short life, and many public enemies.

♄ Saturn in the 8th—A violent death, and loss of legacies.

♄ Saturn in the 9th—Many losses by sea.

♄ Saturn in the 10th—Dishonour, imprisonment, short life to the parents, in danger of death, or punishment, by sentence of a judge or magistrate.

♄ Saturn in the 11th—Despair, false friends, death of children.

♄ Saturn in the 12th—Imprisonment, sorrow, trouble, and persecution, by private enemies.

☞ These are the usual effects of the planet Saturn, when significator or ruler of a nativity, when he is cadent and weak, or has scarce any dignities.

♃ Jupiter, in the 1st House, gives a happy, good, and long life, generally, and also just and honest.

♃ Jupiter in 2d—A profusion of riches.

♃ Jupiter in 3d—Friendship of brethren, and fortunate journies.

♃ Jupiter in 4th—Inheritances by land, an honourable life and end.

♃ Jupiter in 5th—Many children, dutiful and virtuous.

♃ Jupiter in 6th—Health, and honest servants, profit if he deals in cattle.

♃ Jupiter in 7th—An honourable marriage; a good wife, who will be honest, wise, discreet, virtuous woman.

♃ Jupiter in 8th—A natural death, long life, and legacies.

♃ Jupiter in 9th—Denotes church preferment, a true Christian, and successful voyages.

♃ Jupiter in 10th—Preferment, great and permanent honours, and riches by trade.

♃ Jupiter in 11th—Riches by great friends, and those faithful.

♃ Jupiter in 12th—Victory over private enemies, and profit by cattle.

☞ These are the usual significations of ♃ when strong; if he is weak, the good will be greatly lessened.

♂ Mars in the 1st House, indicates, in general, shortness of life, scars in the head or face, and a delighter in quarrels.

♂ Mars in 2d—Poverty, want, and many troubles.

♂ Mars in 3d—Evil brethren, danger in travelling, an atheist, a dissolute, evil person.

♂ Mars in 4th—Short life to the father, strife between him and the native, destruction to his estate or land.

♂ Mars in 5th—Wicked children, and of short life, or sickly.

♂ Mars in 6th—Fevers, bad servants, loss in cattle.

♂ Mars in 7th—Quarrels, law-suits, public enemies, sickness, a follower of lewd women; an evil wife.

♂ Mars in 8th—A violent death, loss of substance, poverty.

♂ Mars in 9th—Changing of his religion, an atheist, losses by pirates.

♂ Mars in 10th—Martial preferment, unfortunate honour, or troubles from magistrates, sickness to the mother.

♂ Mars in 11th—Perfidious friends, loss of property.

♂ Mars in 12th—Imprisonment, loss by servants and cattle, many private enemies.

☞ This is all true, provided Mars be weak or afflicted; but if he is strong, the destruction threatened is not so great, and the contrary good may ensue.

☉ Sol * in the 1st House, gives honour, glory, and long life.

☉ Sol in 2d—An influx of wealth continually, but a consumption of it.

* A planet's position in a House must be considered from 5 degrees below the cusp of the House to 4 degrees above it, or within 5 degrees ascending or descending.

☉ Sol in 3d—Good brethren and journies, steady to his religion.

☉ Sol in 4th—Honour in age, a great and noble estate.

☉ Sol in 5th—Few children, but those virtuous.

☉ Sol in 6th—Diseases of the mind.

☉ Sol in 7th—A good wife, honourable enemies, and sickness.

☉ Sol in 8th—Good fortune with a wife, danger of a violent death.

☉ Sol in 9th—Truly religious, church preferment, gain by sea.

☉ Sol in 10th—Indicates greatness, glory, honour, and power, from Kings, Princes, and noble ladies, far above the native's birth; his friends will be those of persons of distinction.

☉ Sol in 11th—Great and noble friends, and those faithful; he will have his strong hopes fulfilled.

☉ Sol in 12th—Powerful opponents.

☞ The above, if ☉ is strong; if weak, in many things the contrary.

♀ Venus, in the 1st House, gives health, but inclines to women.

♀ Venus in 2d—Riches in abundance by means of women.

♀ Venus in 3d—Religious, loving brethren, good short journies.

♀ Venus in 4th—An estate in lands or houses, an honourable old age.

♀ Venus in 5th—Many children, handsome, obedient, and virtuous.

♀ Venus in 6th—Sickness and diseases from women, good servants, profit in small cattle.

♀ Venus in 7th—An exceeding good virtuous wife; a happy marriage, and few enemies, if ♀ is well dignified.

♀ Venus in 8th—A good fortune by the wife, a natural death.

♀ Venus in 9th—A religious man, profit by sea, or church preferment, and their favour.

♀ Venus in 10th—Honour and preferment by the means of women.

♀ Venus in 11th—Honourable and faithful female friends.

♀ Venus in 12th—Grain by great cattle, free from private enemies.

☞ All this if ♀ is strong; if weak, the contrary.

☿ Mercury, in the 1st House, gives noble thoughts, good inventions, graceful elocution, a lover of arts and sciences.

☿ Mercury in 2d—Profit by arts and sciences, books, writings, &c.

☿ Mercury in 3d—A mathematician, swift and prosperous journies, a scholar, one of an excellent invention, crafty brethren, a moral person.

☿ Mercury in 4th—The getting of an inheritance by deceit or cunning.

☿ Mercury in 5th—Ingenious children.

☿ Mercury in 6th—Thievish servants, diseases of the head and breath.

☿ Mercury in 7th—A fomenter of quarrels, vexations, law-suits, a discreet wife.

☿ Mercury in 8th—Increase of property by legacies and wills, death by consumption.

☿ Mercury in 9th—An incomparable artist, one that understands all sciences, obscure and occult, and find out excellent inventions.

☿ Mercury in 10th—Liberal preferment, or a Secretary to great persons.

☿ Mercury in 11th—Inconstant friends.

☿ Mercury in 12th—His private enemies will be of little effect.

☞ This is true if Mercury is strong, and not afflicted; if weak, the good will much abate.

☽ Luna in the first House, denotes the Native will travel, and will have power and rule of other persons; the favour of princes, noble women, and great advantages thereby.

☽ Luna in 2d—Sometimes riches, sometimes poverty, an iconstant fortune.

☽ Luna in 3d—Many journies.

☽ Luna in 4th—Riches by travelling.

☽ Luna in 5th—Many children.

☽ Luna in 6th—Diseases of the brain, good servant, gain by small cattle.

☽ Luna in 7th—An honourable marriage.

☽ Luna in 8th—Danger of drowning, otherwise a long healthy life.

☽ Luna in 9th—Travels beyond sea, inconstancy in religion, a knowledge of arts, and ſciences.

☽ Luna in 10th—Great honour to the native, riches by voyages, the favour of some lady of distinction.

☽ Luna in 11th—The friendship of great ladies and noble friends.

☽ Luna in 12th—The common people will be his private enemies.

☞ If the Moon is dignified, the above will prove true, if the moon is afflicted, the contrary will happen.

☊ Dragon's head, in the 1st House, denotes honesty,

☊ Dragon's head in 2d—A good estate, or property.

Dragon's

☊ Dragon's head in 3d—Prosperous journies, honest relations.

☊ Dragon's head in 4th—Profit by travelling, and land.

☊ Dragon's head in 5th—Long life, virtuous children.

☊ Dragon's head in 6th—Health, good servant, gain by small cattle.

☊ Dragon's head in 7th—A virtuous wife.

☊ Dragon's head in 8th—Many legacies, a natural death.

☊ Dragon's head in 9th—Sincere piety, prosperity at sea.

☊ Dragon's head in 10th—A duration of honour.

☊ Dragon's head in 11th—Faithful and permanent friends.

☊ Dragon's head in 12th—Open enemies.

The position of the Part of Fortune ⊕ gives wealth or property by all those things signified by that House in which it is posited, unless afflicted by the presence or beams of the evil planets; for the evil aspects of the planets, always take away the good promised by its position.

The following signification of the planets, our readers will find still more satisfactory than the foregoing.

And never err, if the Planets happen to be alone in the different Houses, and also properly in the Houses, and not conjoined with another.

☞ Observe, if there is two signs in one House, or a sign intercepted, the various significations must be known before judgment.

Of the Signification of the Planets, as they are Lords or Rulers of the several Houses, from their Position in any of the Twelve Houses of a Nativity.

Of the Lord of the Ascendant, or First House, what he denotes.

1*st House.*—If the Lord, or Ruler of the Horoscope, shall be posited in the first House, it signifies the native shall be long-lived, and also prosperous, and very industrious to acquire both honour and profit, and to merit respect both from relations as well as others. This is to be understood if he be here free from affliction, and well beheld of the Fortunes or Luminaries, that is by a good aspect of ♃, or ♀, the ☉ and ☽; if not thus, judge otherwise.

2*d. House.*—The Lord of the first in the second House, shews the native should gain riches by his own endeavours; if he be well beheld there, and free from impediment, there is the greatest probability of profit and advantage; if he is there afflicted by the ♄ and ♂, and weak, poverty and other miseries will ensue.

3*d House.*—The Lord of the first in this House predicts, that he will be much addicted to short or inland journies, or to reside among his relations, &c. If he happens to be afflicted, then he is unkindly treated by his relations, or meets with many unhappy accidents in his short journies.

4*th House.*—The Lord of the first in this House, the native may truly expect a good estate, or enjoy the estate or lands of his father; he should be prosperous and successful in buildings, plantations, or dealing in moveable property; but this is to be understood if he is fortunate; otherwise the native may make an untimely end, die in prison, or some deplorable death.

5*th House.*—The Lord of the 1st in this House, and fortunately placed, the native lives happily, and sees many joyful days, delights in mirth and amusements, loves his pleasure, and sometimes gaming; he should have hopeful children and much prosperity and comfort from or by them; and, in fine, enjoy the happiness of a great circle

of

of friends; if he is in sign Scorpio, or any other watry sign combust debilitated, judge the contrary in every respect, viz. drunkenness, gluttony, and by intemperance end his days.

6th House.—The native is generally sickly if the Lord of the first is situated in this House, or to live in servitude, unless he is strong in his dignities; if weak or afflicted, with tedious distempers, which will at last bring him to the gates of death.

7th House.—If well posited in this house, judge that the native may be fortunate in wives, partners, traders, &c. he then seldom fails to be much concerned with different, or many sorts of persons, but is generally acquainted with women, delights in wars, contests, and law-suits upon trivial occasions, and often becomes the conqueror; but on the contrary, if the Lord of the first is afflicted, he is then at the disposal of his public enemies, he gets a bad wife, and sometimes ruin him, but the particulars muſt be considered from the cusp of the 7th or 8th, if Scorpio be there, let the native beware of poison; if an earthy sign be there, beware of death or hurt by a fall into a deep pit; if an airy sign, by a fall from a high place, consider other concurring testimonies, and so always frame your judgment.

8th House.—The Lord of the Ascendant in the eighth House, authors tells us, signifies a person of

a short life, fearful, sorrowful, subject to deceit and indirect actions, covetous of other men's goods; if unfortunate, then this judgment is much worse, and the native's mother should be in great danger at his birth.

9*th House*.—The Lords of the first here denotes the native shall have a predominancy to travel; and if he be fortunate, then much benefitted thereby, else judge the contrary, that he will fall into the hands of thieves, robbers, &c. and receive much damage by them.

10*th House*.—In this House, it shews the person shall arrive to some preferment, office, or dignity, according to the quality of his birth, which is always to be considered, and that he will gain honour by some commendable undertaking; but if afflicted in the 10th, let him beware of the sentence of a judge, or the frown and displeasure of some prince or great person, may be confinement, and at last, death for rebellion, or other actions committed.

11*th House*.—If he be situated in this House, the native will be happy in his friends and desires, yet not many children; on the contrary, if he is afflicted here by combustion, which is the greatest, his friends will be deceitful, and prejudice him.

12*th House*.—If he be posited in this House, he will hardly escape plans secretly laid for his detriment,

ment, he will be the cause of his own misfortunes; and if he is afflicted in this House, and no dignities in it, much danger of ending his days in prison, at least endure much confinement and misery; then he will lose by dealing in large cattle, &c. his enemies may load him with scandal, and vex and torment him variously; if he is in □, or ☌, to Lord 4th, some say he is ruined at last.

The Lord of the Second, his Signification in any of the Twelve Houses.

1*st House.*—The Lord of the 1st in the 2d House, shews the native, without much pains, should gain an ample fortune; his birth as aforesaid to be considered; most of his actions should produce profit, and this more certain, if he is free from the hostile rays of the Infortunes, or other afflictions.

2*d House.*—If in this House, the native will be assuredly very rich, and gain an estate, and this still more certain if not combust in it; if the Lord of the 2d be also in a friendly aspect with the Lord of the 1st, it is a certain testimony the person will be rich and prosper, unless miraculously prevented.

3d House.—The Lord of the 2d House in the 3d denotes profit by short inland journies, and by brethren and relations, unless much afflicted therein; if so, judge the contrary, as reason directs.

4th House.—If he is in the 4th, it imports an estate, or profit at least, from his parents, probably honours or lands, or property in the Bank, which judgment is augmented, if he be in good aspect, or beheld by the fortunes; if otherwise, moderate your judgment, and consider carefully the quality of the native's birth and situation in life at all times.

5th House.—If posited in this House fortunate, it denotes he shall have many children, and be enriched by them, or gain by play, or some other amusement, probably the stage, or such public places of amusement; he shall undertake much business for himself and other persons, for which he may reap great profit and much advantage; but if he is combust or afflicted, the profit is less, and sometimes the native is hurt by such undertakings, or his relations, &c.

6th House.—If you see the Lord of the 2d posited in the 6th House, it is ten to one but the native's servants prove perfidious, or neglect his service, and from whom, and by small cattle, if he deals in them, and also by sickness in particular, he will sustain much loss, unless when testimonies in the figure mitigate the evil portended.

7th House.—The Lord of the 2d in the 7th, the native will receive damage by law-suits or controversies; he spends much among the female sex, or his wife is extravagant; and this is more certain, unless the Lord of that House be in friendly aspect to the Lord of the 2d, the native should carefully deal with partners, and beware also how he falls into the hands of thieves, which he is more than usual subject to; but if the Lord of the 2d be free, the danger is less, and some good may be expected.

8th House.—If in the 8th House, the person is usually extravagant in his expences; if he be in good aspect, or reception with the Lord of the 8th, the native's estate will be much diminished by engagement, or otherwise; but if the Lord of the 2d be fortified or assisted by the Lord of the 8th, and disposed of by him also, then the native gains by others, legacies, wife's dowry, an estate, goods, or possession may be transferred to him.

9th House.—The Lord of 2d in this House, free from affliction, the native gains by all things indicated thereby, by exportation of goods, by ventures to sea, personally or otherwise; or he is a gainer by some new discovered secret or science, by the law, clergy, &c. if well posited here, else judge the contrary.

10th House.—The Lord of the 2d in the 10th House, shews the native should gain by his profes-

sion,

sion, employment, or trade, if well dignified, or else by the means of some noble person.

11th House.—The Lord of the 2d in the 11th, the native thrives by the assistance of his friends and acquaintance; he is generally fortunate in his hopes, and gains wealth accidentally, and some times by buying and selling, or managing the estate of some eminent person.

12th House.—If in the 12th House, and in his own dignities, the native improves his estate by dealing in large cattle, if that is his business, and strangely gains by the means of those persons who secretly endeavour to injure him; but if unfortunately posited in the 12th, judge the contrary, and add also, he will very probably be much damaged by imprisonment, and other distressing sorrows, that may most unhappily befall him.

Of the various Significations of the Lord of the Third House, being placed fortunate or unfortunate, in each of the Twelve Houses of any Man's Nativity.

1st House.—The Lord of the 3d House located in the Ascendant, this imports the native may take many short journies, and prove a good friend

to

to his relations, whether brothers, sisters, &c. it is as strong reason to suppose he should have the superiority over them, and that his relations shall be obliged to him for favours, and that he will friendly exercise his power and pre-eminence, unless the Lord of the 3d House be afflicted in the Ascendant by the Lord thereof; or otherwise if so, he proves too severe, and acts arbitrarily, cruel, and unnatural.

2d House.—If in the 2d House, the natives brethren, sisters, &c. dispute with him for goods or money, (unless in good aspect to the Lord of the first) sometimes it signifies the person should make many short journies, in order to augment or confirm his estate, property, &c.

3d House.—But if the Lord of the 3d be in the 3d and well placed, this shews assistance from relations, and that the person will delight to travel up and down from place to another.

4th House.—If in the 4th House, the native's relations will endeavour to enrich themselves by his father's estate, or at least get what they can from him, though but little bettered thereby; yet, to the detriment of the native, and this certainly true, if the Lord of the 3d be ill affected in the 4th.

5th House.—By being located in the 5th House, which is the 3rd from the 3rd. This naturally signifies many short journies taken by the native's kindred,

kindred, no way prejudicial to him. They are, or should be kind and obliging to the native's children also; and he should much delight to entertain his relations, neighbours, &c. with amusements and recreations, by which he receives no detriment, unless the 5th house be much afflicted.

6th House.—If in the 6th House, the native lives at enmity, variance, and hatred with his relations, and sometimes there is much controversy promoted amongst them, unless some other overruling testimonies occur.

7th House.—If in the 7th House, the native may be put to the trouble of many journies, occasioned by controversies. Law-suits or other discontent, sometimes in point of marriage, or for his brethrens wife, with whom he may be too familiar. According to some Authors, the 7th House is the Ascendant of the native's wife, and the 5th from the 3d, and therefore this judgment is not improper.

8th House.—If in the 8th House, it shews the condition of the natives brethren to be very mean and poor; and that he shall take many journies, chiefly occasioned by the wills of deceased persons.

9th House.—If in the 9th House, the person concerned shall travel into remote parts of the world far from their place of nativity, and there marry,

marry, and inhabit with his wife abroad in a foreign country.

10th House.—If in the 10th House, which is 8th from 3d, the native's brethren, &c. shall die before him, or live but a short time, and whilst living, great disputes and animosity shall arise among them, so that they will live very uncomfortably thereby, and it also predicts some short travel to gain preferment.

11th House.—But if in the 11th House, this shews great love and amity between the native and his relations, and not only so, but that he will be prosperous and successful in most of his affairs, especially if he be not combust, nor otherwise afflicted; he shall also take many pleasant journies to visit his particular friends.

12th House.—If the Lord of 3d be posited in the 12th House, the native, and his brothers and sisters, cousins, &c. are perfect enemies to each other, and strive secretly to perplex and torment one another; and this is not all, but it portends much affliction to the native, and he is forced to fly to secure himself from imprisonment, and various other dangers, which, unfortunately for the person, his nativity predicts.

Of the Lord of the Fourth House, what he portends, being placed in any of the Twelve Houses.

1st House.—If you find the Lord of the 4th House posited in the Ascendant, the native should be much concerned in husbandry, in building of houses, buying of land or immoveable property, and he should be very successful in all such undertakings, provided the significator be no way impedited; also, it is often the person proves the top of all his relations, and excells them all, and gains respect and honour from eminent persons.

2d House.—If in the 2d House, it portends the parents to be wealthy persons, able and willing to support the native, and by whose favours he lives credibly, and hath great success in purchasing houses, land, &c.

3d House.—When in the 3d House, which is the 12th from 4th, and well placed, the native gains by all such things, as the 4th House signify estates, &c. or by the means of relations, &c.

4th House.—By being posited in the 4th House and in good Aspects to the fortunate planets not combust, you may predict much happiness and success to the native, by dealing in houses, land, &c. and great respect from ancient persons, whence his name becomes famous, and he leaves a good character

character after his decease; but if he is unfortunately placed, or afflicted by 4th, judge the contrary.

5th House.—But if he shall be posited in the 5th House free, this intimates the father shall be liberal and generous of his property to the native's children; but if the Lord of 4th be in any bad aspect to the Lord 5th House, or the 5th house afflicted, judge then quite the opposite, that they will not enjoy the benefit of the grandfather's estate, or that little will be left by him to boast of.

6th House.—If in the 6th House, he may prosper and gain riches by physic, small cattle, sheep, hogs, &c. good servants; it sometimes shews the native is inclined to fraud and treachery; all this if no other testimonies contradict. Remark, this once for all, if ♃ and ♀ assist by good rays, the evil is mitigated at all times.

7th House.—When he is in the 7th House, strong profit and wealth will redound to the native by wife or wives, or some public employment, or by dealing with persons of quality, or different persons; sometimes the native's father is his enemy, and opposes him and his interest.

8th House.—If you find the Lord of the 4th in the 8th House, this predicts danger to his mother in child-bed, and also a short life to his father; if the Lord of 4th is well placed in 8th, legacies

will fall to the native, and perhaps he may die abroad.

9*th House.*—The Lord of 4th in the 9th, well seated, and free from the hostile beams, rays, or configuration of the evil planets, predicts wealth and benefit arising by those matters signified by the 9th House, travel, religious means, or secret discoveries *; but it appears his parents are miserably poor, the father very so; and this for certain if afflicted in the said House.

10*th House.*—But if posited in the 10th House, the native and his father are then much esteemed by honourable persons, he lives happily by his profession, and he is esteemed a man of good credit, unless other arguments in the scheme or figure flatly contradict the aforesaid judgment.

11*th House.*—If in the 11th House the 8th from 4th, and ill affected, this threatens short life to the father, and many calamities to befall him; but if well affected or posited therein, then judge the contrary, that the native shall be happy and fortunate all his life.

12*th House.*—When you do find the Lord of the 4th in the 12th House, it is very probable the person's parents are much afflicted by poverty, and other dire misfortunes, which may eventually cause them to try their fortunes in a foreign clime; its prediction also shews no good to the native him-

* He may discover secrets in arts and sciences.

self, and he may probably end his days in a remote country; these general judgments may be contradicted in part by other configurations of the planets, which a studious and diligent artist will reconcile with other concurring testimonies or arguments.

Of the Lord of the Fifth House, what he predicts, being posited in any of the Twelve Houses.

1st House—The Lord 5th in the Ascendan signifies, that the native should have many children, and be respected by them, he will delight in amusements and gaming, probably to his detriment.

2d House.—If in 2d, free, it predicts gain by his children; it shews they will get estates or property, and assist him.

3d House.—If in 3d, the 11th from 5th, his children are happy in their friends or parents, and the native take many pleasant and profitable short journies.

4th House.—If placed in 4th House, some authors say he will enjoy an estate from his parents; others say he will have many children, which, if he be weak, they will suffer durance vile probably, and other troubles.

5th House.—If in 5th House, well seated, it denotes the happy and thriving situation of his offspring, and that the native will be very inclinable to delights and pleasures.

6th House.—If in the 6th House, his children will prove good and profitable servants to the native, and are free from diseases, unless other testimonies counteract.

7th House.—If in the 7th House, the native's wife and children join to prejudice him, and sometimes are his open enemies, unless there should be a benevolent aspect between the Lord of the 1st and Lord of the 5th House.

8th House.—If in the 8th House, free from affliction, the native's children gain by deceased persons, and so will the native probably.

9th House.—If in the 9th House, his children, they will love to take long journies and their pleasure; they may be ingenious, and find out new inventions that are beneficial; they should be also religious, or connected with the church.

10th House.—If posited in the 10th House, his children may be advanced by the means of great and powerful personages, to the honour of the native; and as it is the 6th from the 5th, the offspring of the native may prove sickly, and much afflicted by it.

11th House.—By being placed in the 11th House, it denotes evil to his children, they will meet with great opposition and many enemies, if other testimonies contradict not; but the native should be very prosperous in his hopes, and take pleasure in his friends company.

12th House.—When the Lord of the 5th House shall be posited in the 12th House, it shews few children, and those unnatural, and to bring sorrow and trouble to their parents; but yet they may probably thrive by great cattle, horses and cows, if they deal in them.

Of the Position of the Lord of the Sixth in any House.

1st House.—The Lord of the 6th in the Ascendant, unless strong, the native suffers much by diseases of the nature of that planet, and that his servants and small cattle are unlucky generally.

2d House.—But if in the 2d House, it shews prejudices to the native's estate, by sickness or servants, and though diligent, he will scarce get an estate, unless there is other good reasons in the figure.

3*d House.*—If in the 3d House, his brethren should be sickly, and he himself subject to diseases, and often in short journies.

4*th House.*—If in 4th House, his father lives servant to another, and he himself, together with his father, suffers much sickness, and this certainly, if the Lord of the 6th be combust, or much afflicted.

5*th House.*—By being posited in the 5th House, the native is afflicted with sickness, proceeding from great intemperance, surfeits, and debauchery, or anxiety of spirits about his children.

6*th House.*—If the Lord of 6th House be placed in 6th strong, and in good aspect to the Lord of the first, the person signified is hearty and healthy, generally, if otherwise, judge contrary.

7*th House.*—If in the 7th House, he will be liable to diseases contracted by the ladies, if he is is not very careful; the native's wife should be sickly, and the native guilty, or at least accused of various bad actions.

8*th House.*—If the Lord of 6th be in the 8th House, my author says the native shall be healthy, and survive his enemies and servants; but if the Lord of the first apply to the Lord of the 6th in the 8th, he is in danger of death, and must expect sickness.

9*th House.*—If posited in the 9th House, unless strong and powerful there, or in good aspect to fortunate stars, the person will be liable to sickness in his voyages and travels, and also addicted to deception and vicious actions.

10*th House.*—When posited in the 10th House, and weak, the native is afflicted by sickness, arising from his profession, or may be striving after honour, or the favour of the great, and will not attain his desire; but if he be strong in the 10th, or in reception, or in good aspect to the Lord of the ascendant, or the 10th, judge the contrary, and that he will rise to the summit of his wishes.

11*th House.*—If in the 11th House, he confides too much in pretended friends, or suffers by new acquaintance, unless there be other reasons to overbalance this judgment.

12*th House.*—If in 12th House, the native suffers affliction by diseases that invade him in prison, or confinement, or from much sorrow and distress of spirit, he receives injuries from base persons or private enemies, and this is still worse, if the Lord 6th be ill dignified in the 12th.

Of the Lord of Seventh, what Judgment may be drawn from his Position, in any House of a Nativity.

1st House.—The Lord of the 7th House in the Ascendant, shews that the native shall be adored by the female sex, and gain by them, but he will be liable to disputes; if the Lord of the 7th vitiate the ascendant, the judgment is more certain that discords will arise between him and his wife, and also others.

2d House.—The Lord of the 7th in the 2d free, he will be rich through his wife or wives; if unfortunate therein, judge the contrary, yet he may survive her, and many of his public enemies, and hardly escape hurt from thieves, &c.

3d House.—If in the 3d House, well dignified, there is a good agreement between the native and his relations, and sometimes marry one of them; if not strong in 3d, judge contrary.

4th House.—If seated in the 4th House, he may enjoy the possessions of his father, and marry one of his relations, who will be virtuous; but if ill dignified, he and his friends will live at variance about estates, &c.

5th House.—If in the 5th, ill dignified, the native will have vexation both with wife and children;

dren; but if well posited, he marries a young person, handsome and virtuous.

6*th House.*—If in the 6th House, and ill dignified therein, the native marries a person of low and mean esteem, and it denotes he is guilty of lying and bad actions, unless contradicted by good aspects.

7*th House.*—If the Lord of 7th be in 7th strong, the native marries well; if weak, then judge the contrary; it also predicts discord with women, lovers or others.

8*th House.*—If located in 8th House, not combust nor afflicted, the native may marry a rich wife, and be advanced by her fortune, yet he is liable to much trouble about the legacies of persons, unless other reasons concur.

9*th House.*—If in the 9th House, weak and afflicted, judge that he will have quarrels with his wife and relations, danger in journies, perhaps marry abroad; also, it signifies difference respecting religious topics; but if he is well dignified, the evil is lessened.

10*th House.*—When posited in the 10th House, authors affirm the native shall marry a noble and an opulent wife, and gain thereby the favour of the great; but if afflicted in 10th, he will be harrassed in his business, and all matters respecting 10th House.

11th House.—If in 11th, 5th from the 7th, he may marry a widow, and live happy, though she have children; if ill dignified in this house, the wife is bad, and his friends unkind.

12th House.—If the Lord of the 7th be in the 12th House, ill placed, this predicts truly an unhappy marriage, and many secret enemies, much trouble and quarrels, by all their means; but if the Lord of the 7th House be strong, and well affected in the 12th House, this evil may be abated entirely.

The Lord of the Eighth, what Judgment you may infer from his Position in any of the Twelve Houses.

1st House.—If the Lord of 8th be posited in the 1st, the native scarce lives many years, is subject to trouble, infirmities in his body, his life unhappy, unless he be a good planet, and he is good aspect to the Lord of the first, or the luminaries.

☞ Observe, this first part of the Treatise is agreeable to the Argolian method; but the Ptolomean way will be given in course of this work, that the Reader may adhere to that he most approves, and to that in which he generally finds the most truth.

2d House.—If posited in 2d House, in his own dignities, judge the native may receive much profit by his wife, dowry, or by legacies. If unfortunate, judge the contrary.

3d House.—If in 3d House, judge the native's brother or brethren will be indigent, not likely to live long, or to a great age, afflicted by diseases, disasters in life, which frequently fall upon them, to their great detriment.

4th House.—If you see him in the 4th House, ill affected, this signifies much evil to his parents by sickness and misfortunes; unless there is good rays of benign planets, he will end his days at home, or in his own country.

5th House.—When posited in the 5th House, if married, the native's children die in their infancy; if they live, they are notorious for their infamy or vice, or for their contrary virtues, as their significator shall be constituted in the scheme.

6th House.—By being placed in the 6th House, this denotes harm arising from servants, or some relation; all these rules are to be prudently considered, along with all other circumstances, though authors affirm them so peremptorily.

7th House.—If in the 7th House, the native shall marry a rich person in some remote country from his, and be the survivor, and lastly end his days in some foreign country.

8*th House.*—The Lord of 8th in the 8th house, afflicted, shews great danger of a violent death; if strong there, he will enjoy his health well, and will die a natural death.

9*th House.*—If in the 9th House, the native seldom dies in his own country; if he be unfortunate, the native is prone to evil actions, which may shorten his days; if strong and free, judge the contrary.

10*th House.*—If in the 10th House, unfortunate, the native may be put to death for crimes committed against his country; he will have an honourable death, whether the planet be weak or strong in the Mid-heaven.

11*th House.*—If in the 11th House, but few real friends, and after much jarring, he dies in the prime of life, unless other causes prevail.

12*th House.*—If the Lord of 8th be placed in 12th afflicted, the native may die in prison, or be hurt by private enemies, his life will therefore be made uncomfortable, and interwoven with many dire calamities, unless the planet be strong, if so, the native may evade much of this judgment.

Of the Lord of the Ninth, what he naturally imports in any of the Twelve Houses.

1*st House.*—If the Lord of 9th House be posited in the Ascendant, the native will be desirous of seeing strange countries, he will be just, and gain affection from great or wise men, who will instruct him in curious studies, to which he is inclined, if other matters contradict not.

2*d House.*—If in 2d House, the native gains by travel, long journies, exportation of goods, and certainly if he be posited in his essential dignities, and in good aspect to the Lord of the 2d; if otherwise, it is rational to judge the contrary.

3*d House.*—If posited in the 3d House, he will travel, and his brethren, &c. may be benefited thereby, and he marry a wife, who is a foreigner, for the 3d is 7th from 9th. Always consider the strength and weakness of the significator; for there is no general rule but admits of exception, and must be moderated by the judicious artist.

4*th House.*—When in the 4th House, he may die abroad, across the sea, his parents infirm, or afflicted by occult diseases, and he may travel by advice of his parents.

5*th House.*—If in the 5th House, he will have many pleasant journies, and may be children abroad,

in some distant land, and in whom he will take much pleasure.

6*th House.*—But if in the 6th House, the native marries a servant, and gains much by servants, and undergoes sickness in his travels, and other prejudice either to himself and family, unless the significators be well assisted by the good planets.

7*th House.*—If posited in the 7th, the native should meet with a virtuous wife, a well-bred woman, of an excellent deportment, also tractable, obedient to him generally, yet he will be subject to troublesome journies.

8*th House.*—Being here in the 8th House, imports travel upon some dangerous business, also to get a legacy, or his wife's portion; this is to be understood, with other cautions, hinted all along.

9*th House.*—If in the 9th House, he is a just person, travels little, a curious studier of divine mysteries, or secret things, arts and sciences; his dreams mostly true; he is generally respected, and may travel to foreign parts about some occult things or curiosities.

10*th House.*—By being posited in the 10th House, the native travels to acquire honour, for science or preferment, or business; and the native's relations, or brothers, generally, in this position, get rich wives.

11th House.—If in the 11th House, he is a person generally esteemed, both at home and abroad, by his friends.

12th House.—If in 12th, ill dignified, the native will be atheistical, a profane man, unnatural to all his friends.

The Lord of the Tenth Position, &c.

1st House.—The Lord of the 10th in the Ascendant denotes the native shall bear rule over inferior persons, gains honour by his office or employment; if he is weak, this good is not prevalent.

2d House.—In the 2d House strong, this confers honour to the native for his riches, and he gains a great place under a great personage.

3d. House.—If he is in the 3d House, the native gains honour by his brothers, and advanced thro' them; if well situated or dignified, great credit by short journies.

4th House.—If the Lord of the 10th be in the 4th, it promises advantage to him by estates, &c. from the friendship of noblemen in the conduct of affairs of honour, and preferment is of course conferred on the native, and he is prosperous in houses or immoveable property, and this more or less, ac-

cording to the good or evil aspects of the planet cast upon him.

5th House.—If in 5th house strong, and in good aspect to the Lord of 5th, honour to him by means of his children, but yet they will be rather short-lived and sickly.

6th House.—If posited in the 6th house of any nativity, this argues the estate or fortune of the native to be indifferent, yet if he be well situated in that part of the figure, he will gain respect and kindness as he merits.

7th House.—If in the 7th House, he is victorious in most quarrels, marries honourably, and advanced by it according to the strength of the significator, &c.

8th House.—If situated in 8th House, wealth to the native while in youth by legacies, and honour and dignity thereby; some say the mother is in danger at the person's death.

9th House.—If he happens to be posited in the 9th House strong, the native arrives to great preferment, by learning, voyages, or new discovery; he is just and honourable, yet he may end his days in a distant climate.

10th House.—If he should be so lucky as to be in this 10th House strong, most excellent preferment, honour, and dignity he may attain to, beyond the capacity of his birth.

11*th House.*—If in the 11th House, well seated, the native has famous friends, that are beneficial to him, and happy in all his affairs, good to others, and leaves his children estates; if the significator be ill affected, much of this good will abate.

12*th House.*—If the Lord of the 11th be placed in the 12th House, this usually denotes loss and prejudice by men in power, danger of imprisonment, and generally unfortunate, but in the end he gains respect even from his private foes.

Of the Lord of the 11*th, what he naturally imports, &c.*

1*st House.*—If the Lord of the 11th be posited in the first strong, the native cannot want for faithful good friends, as he will be upright and honourable; he will acquire fortune and fame, and in general be successful in all his actions; if he is weak in the 1st, this prevailing good will abate, but not entirely.

2*d House.*—If in the 2d House, well posited, riches by his friends, good to his children, and he will find comfort in them.

3*d House.*—If in the 3d House, his short journies will be exceeding prosperous, his relations

friendly and very kind, and this certainly, if the Lord of the 11th be well affected in the 3d house, or be in good aspect or reception with the Lord of the 1st, the Sun or Moon, or Jupiter, Venus, and Mercury.

4th House.—If placed in 4th house, his parents will be subject to diseases and short life, yet the native will be much benefited by them, and all fixed goods he deals in.

5th House.—If the Lord of 11th be in the 5th House, he will be happy in a fortunate offspring; yet if the significator is unfortunate, he will indulge himself in pleasures, if nothing contradict.

6th House.—If in 6th House, and ill dignified, he lives not to be old, and is not perplexed with miseries and vexations; if strong, the native overcomes his difficulties easily.

7th House.—If he happens to be posited in the 7th, it may denote, and usually does, poverty in youth, and riches in age, or later years. The native may marry happily, and enrich himself by two wives.

8th House.—If he happen to be in the 8th house, he will reap little or no advantage by merchandize, but by the wills and legacies of deceased persons he may gain a fortune, and this more certain, if the Lord of the 11th be well dignified in the 8th.

9*th House*.—But if the Lord of the 11th be posited strong in the 9th, expect profit by trade and merchandize; he will gain property and friends in a foreign country more than he can ever expect in his native soil.

10*th House*.—If in the 10th House, and free from affliction, the native then wants for no friends nor favours, and those real friends; if weak or ill dignified, the native will fall short of such great favours.

11*th House*.—If posited in the 11th House, it presages much wealth and many friends, a great name according to his quality, blessed in his children, yet his fortune will be subject to vary, unless great care is taken.

12*th House*.—If placed in the 12th House, the native's hopes will be often frustrated; he is vain and foolish, few friends, and many enemies; let him beware of prison and calamities; but if the Lord of the 11th be in good aspect or reception with the Lord of the Ascendant, or the Sun or Moon, the danger will be mitigated, and the native's fortune will be more favourable.

Of the Lord of the 12th, what he imports, &c.

1*st House.*—The Lord of the 12th in the Ascendant shews the native should be always more or less perplexed with enemies, and surrounded with troubles, and treachery also from his kindred; in the latter part of his life, his mind and body more tranquil than the former, and probably latterly gather substance, and live comfortably.

2*d House.*—In the 2d House, he ſuffers much by losses in his estate, and other crosses from his enemies, and by strange reports; envious men will strive to depreciate his character, and hurt his substance, if there be not more prevalent testimonies to avert it.

3*d House.*—If the Lord of the 12th be posited in the 3d House, then the brethren of the native are his enemies, and he meets with many remarkable treacheries and unkindness from them, and his brethren will have the same measure from others meted to them, he will be unfortunate in his short journies, and this more if the Lord of 12th be afflicted.

4*th House.*—If posited in the 4th House, weak or unfortuuate, this denotes contention with his parents about estates or land, &c. great enmity between him and his kindred concerning moveable property,

property, that he is likely to lose his property, and troubles ensue, unless fortunate planets assist by their beams.

5th House.—If placed in the 5th House, which signifies children, and unfortunate in it, this signifies the native's children will be disobedient, and he will have much sorrow by their means, and equal anxiety.

6th House.—If located in the 6th House, the person must expect to meet with great unhappiness, and trouble and hurt, by means of bad servants, and loss by all things indicated by this House.

7th House.—In the 7th House, unfortunate, it denotes prejudice to the native from his wife or bad women, who will be inimical unto him, and and so much trouble ensues, that he will end his days in sorrow.

8th House.— Being posited in 8th House, portends a tolerable fortune, few enemies, only some trouble about the estate of deceased persons.

9th House.—If in the 9th House, the native will meet with trouble from clergymen, in long journies or voyages; his wife's relations are generally unfortunate, nothing in the scheme preventing.

10th House.—In the 10th House, unfortunate, it predicts danger of imprisonment, and from the displeasure of great persons, he will lose his preferment, his reputation is hurt, and all his affairs are

strangely

strangely obstructed in general by opposition made to him, which cause sorrow and anxiety.

11th House.—If he is placed in the 11th House, ill dignified, the native is greatly disappointed in his friends, his hopes, and his acquaintance; they will prove unfaithful; he suffers much by the frowns of Providence in general.

12th House.—Lastly, the Lord of the 12th, in the 12th House, predicts the native may suffer prejudice by means of his secret enemies, insensibly; few friends; many enemies, that privately exercise their venom against him, though they do not hurt, but only torment and vex him; they will not be able to injure him essentially, only by scandal and reproach; let him be careful to avoid restraint or imprisonment, as such a position doth naturally indicate, unless corrected by other aspects; some say, if in □ or ☌ to Lord 4th, ruined at last.

☞ All the aforesaid rules are certain and true, with these exceptions and precautions, hinted all along, viz. when the Lord of the 1st, or any other house, is posited alone in another house of the figure, and neither in aspect with fortunate nor unfortunate planets, nor yet peregrine or combust, &c. but if otherwise, let the student consider it, and regulate his judgment accordingly, and he cannot mistake.

Of

Of the general Signification of the Aspects of the Planets in a Nativity; and, first, of the Conjunction.

The ☌ Conjunction of ♄ and ♃, or Saturn and Jupiter, signifies to the native many good estates and legacies, and various modes of increasing property, if they are not badly aspected by Mars.

The ☌ Conjunction of ♄ and ♂ in a nativity shews the native may be intrusted, but shall not accomplish his desires without great difficulty, also much evil and affliction, great difficulties, how, may be known by the Houses.

The ☌ of ♄ ☉ shews loss of patrimony, or property, and great trouble to obtain riches, especially in nocturnal nativities.

The ☌ of ♄ ♀ signify the native is vicious, may marry a widow, or a person much older than himself, by whom he shall have no male offspring, or his wife may be base or libidinous.

The ☌ of ♄ ☿ shews the native may have an impediment in his speech, subtle, covetous, and proud, and that he should be a mean insignificant person, scarce capable of learning any trade, if ill dignified.

The ☌ of ♄ ☽ denotes an indigent person, weak in body, and loss from his parents, mutable yet wilful.

The ☌ of Jupiter and Mars promise wealth by command in war, and makes him famous in all martial exploits if in the army or navy, and a person of respectable credit in the world ; also choleric, hasty, gives honour and gain by fire, chymistry, physic, &c.

The conjunction of ♃ and ☉ denotes poverty or loss, if the Sun be not oriental ; if so, the father and son will be both fortunate and their children also ; when ♃ is free from ☉ beams, evils will ceaſe, so of the rest of the planets it will hold always good, same of ♃ and ♂.*

The ☌ of ♃ ♀ predict the regard and friendship of eminent perſons or gain by means of them.

The ☌ of ♃ ☿ denote that the native may be a Lawyer, a Secretary, or a person in a similar profeſſion.

The ☌ of ♃ ☽ indicate riches according to capacity of the native's birth.

The ☌ of ♂ and ☉, ſignifies loss of property and estates, a short life to the father, and great danger that the native may be burnt or perish by fire, lightning, hectic fever, or consumption, he may riſe high by great friends, but perhaps to a precipice ; also shews a hot dry constitution.

The

* This ☌ makes the native religious or a Minister.

The ☌ of ♂ and ♀ shews he may suffer many troubles and strife concerning women, and sometimes denote an adulterer, or great lover of women of the most infamous characters.

The ☌ ♂ and ☿ usually makes the native a liar, a deceiver, a prating person, yet ingenious and eloquent, and for his own interest mighty diligent.

The ☌ ♂ ☽ signify a short life, sometimes it gives a violent death by fire, iron, or falls, and other accidents, by blows, ruins, &c.

The Conjunction of Sun and Venus shews the native will be a person of good credit, considering his birth; he may do very good actions, and obtain the favour of women in general, if Sol is significator, those of most infamous lives.

The ☌ of ☉ and ☿ denote the native will possess wisdom, learning, science, and gain great esteem and honour thereby; the native generally is ingenious, skilful, and prone to investigate the great arcana of nature.

The ☌ of ☉ and ☽ gives a short life; he shall delight in good company, and he may bear rule.

The Conjunction of Venus and Mercury, inclines the native to pleasure, music, &c. he is a pleasant companion, fond of society of women.

The ☌ of ♀ and ☽ makes a pleasant merry person, well spoken, yet proud, if Mars dart his per-

nicious beams; he and his wife may be extravagant, and wander after forbidden pleasures, if Jupiter prevent not.

The Conjunction of ☿ and the ☽ shews a good inclination to science and curious arts, by which the native gains reputation, yet he should be inconstant and fickle in the extreme; he will be popular and fortunate.

Of the Sextile and Trine Aspects of the Planets in a Nativity, &c.

The *Sextile* or *Trine* of *Saturn* and *Jupiter* denotes the native should enjoy the goods of this life in plenty, and this certainly, both real and personal, if they are in good places in the figure.

The *Trine* of *Saturn* and *Mars* promises great advantages to him by preferment, honour in bearing sway, and being an officer, governor, or magistrate, &c. in cities or countries, and he will survive his brethren.

The *Trine* of *Saturn* and the *Sun* presages honour or preferment by some public employment; if the birth be nocturnal, or by night, he will dissipate his estate, but at last, by some meritorious action, retrieves his fame.

The

The *Trine* of *Saturn* and *Venus* endues the person with justice and modesty, a good name, of a good conversation, but much envied by base persons; marries after 30.

The *Trine* of *Saturn* and *Mercury* renders the native a very prudent person, yet subtle, of a pregnant fancy, studious in arts and sciences, and fit for a secretary, &c.

The *Trine* of *Saturn* and the *Moon* promises much favour by great persons of both sexes; the native should have public or popular applause, be advanced to great honour and dignity, and probably bear rule over others.

The *Trine* of *Jupiter* and *Mars* denotes valour, victory and honour, the favour of eminent persons, a great character in the world, his birth considered.

The *Trine* of *Jupiter* and the *Sun* produces naturally great riches, honour and estimation in the world, may be by Princes or eminent men, and have many children.

The *Trine* of *Jupiter* and *Mercury* shews ingenuity; he is pregnant with learning and wisdom, successful in exploits and undertakings, affable, a proper person, if well educated, to be an ambassador, magistrate, or statesman; his wit is mixed with virtue and honesty.

The *Trine* of *Jupiter* and *Venus* presages a comely person, virtuous and civil to all, faithful and honest; and he may be enriched by wives, or women, and be preferred to dignity, according to the capacity of the native.

The *Trine* of *Jupiter* and the *Moon* demonstrates the person born to be of a noble mind, of an aspiring genius, a lover and promoter of virtue and justice, and a person who should acquire much honour and esteem.

The *Trine* of *Mars* and the *Sun* foretells advancement according to birth, gains much honour by martial exploits, by fire or chymistry, is promoted probably to be a General, or a Commander, or something similar.

The *Trine* of *Mars* and *Venus* predicts gain by women; it makes him lofty and proud, and a great delighter of the company of the ladies.

The *Trine* of *Mars* and *Mercury* indicates the native to be prudent and crafty, of a searching genius, capable to attain to his desires, eloquent, a lover of chymistry and physic, and may get a fortune by means of fiery matters.

The *Trine* of *Mars* and the *Moon* signifies happiness to the native in almost all his affairs; a rising person, capable of being in authority, and in which, by prudent severity he procures honour and renown.

The good aspects of the *Sun* and *Venus* are much like those of the trine of Mars and Venus, only more honour and profit.

The *Trine* of *Venus* and the *Moon*, denotes a handsome person, neat, little, proud, easy-tempered, if a woman, and as amorous if a man; liable to become rich by ladies.

The *Trine* of *Mercury* and the *Moon* shews an ingenious person in his way, and held in esteem for the same.

The *Trine* or *Sextile* of *Sun* and *Moon* is the aspect of fame and credit, makes the native eminent in the world, born to great actions, and admired by the people; if Luna is weak, he falls into dishonour again.

The *Trine* of the *Sun* and *Mercury*, if well dignified, he will rise in the world, by wit and ingenuity, or invention; he will be ambitious and conceited.

☞ *The Sextile Aspects have the same signification as the Trines, but not quite so strong and powerful; so also the Quartiles or Squares, have the same Signification, but not quite so forcible.*

Of the Qualities or Squares, and Oppositions of the Planets in a Nativity.

The *Opposition* of *Saturn* and *Jupiter*, in any nativity shews a continued round of losses, troubles, and anxieties, to his great detriment and misfortune; also loss of children. If Saturn be in the Ascendant, and Jupiter in the 7th, after 30 years he will live more happy and quiet.

The *Opposition* of *Saturn* and *Mars*, in all nativities, unless Jupiter or Venus interpose their rays, declares superlative troubles, mischief hatched against him, diseases intolerably afflict him. It is the aspect of murder, cruelty, and a violent death, and he may be unhappy in a father. The plague, poison, water, and falls, or other accidents may be the cause of his death.

The *Opposition* of *Saturn* and the *Sun*, threaten the native with danger of a violent death, loss of estate or property, much sorrow and anxiety, if the friendly planets do not hinder.

The *Opposition* of *Saturn* and *Venus* destroys the constitution, beauty, and virtue of the native; it being the aspect of infamy and vice, the native loves women, is inclinable to most vicious pursuits, wastes his property; in short, is a gainer by nothing; he is of course afflicted by the greatest misfortunes and failures; it renders his name unpopular,

popular, his manners sometimes rude, a poor, low spirit. If other planets do not powerfully interpose it must be his destruction and ruin, particularly if Saturn or ♀ are his significator.

The *Opposition* of *Saturn* and *Mercury* afflicts him with an impediment in his speech, dulls the genius, and makes him prone to bad pursuits.

The *Opposition* of *Saturn* and the *Moon* shews troubles and danger to the mother, and to him of a violent death. If the Moon is in a watery sign by water, &c.

The *Opposition* of *Jupiter* and *Mars* denotes the native to be ungrateful to his friends, a very rash, turbulent person, a consumer of his fortune, and a person of a very turbulent one, and subject to fevers.

The *Opposition* of *Jupiter* and the *Sun* declares him to be an extravagant person, and to spend his estate; and also, if other testimonies don't prevent, he will, by his pride and arrogance, dispossess himself of his honour, character, and employment.

The *Opposition* of *Jupiter* and *Venus* shews the native to be changeable, and his friends inconstant; he may enjoy a moderate fortune, if predominant vice dissipate it not.

The *Opposition* of *Jupiter* and *Mercury*, signify many strifes, contentions, and law-suits, conspi-

racies againſt him, at variance with his brethren; he is unstable, and endless misfortunes and sorrows may occasion his death.

The *Opposition* of *Jupiter* and the *Moon* shews small difficulties to the native, which he will overcome, and after that live reasonably happy.

The *Opposition* of *Mars* and the *Sun* prognosticates danger to the eyes, and an unnatural death, destruction to his estate; it portends also a short life to the father, let him beware of falls from high places, and that rash actions do not hasten his ruin.

The *Opposition* of *Mars* and *Venus* renders the native addicted to lewd, vicious, and infamous actions, mutable and inconstant; if it falls in tropical signs, he will marry wives that are of bad reputation, and vicious.

The *Opposition* of *Mars* and *Mercury*, and no friendly aspect to Jupiter, presages an unjust and vicious principled man, and may be guilty of murder, felony, &c. for theft, &c. he may be transported; if Mercury be in the House of Saturn, his children will be equally as bad.

The *Opposition* of *Mars* and the *Moon* shews blemish to the eyes. The native will be in danger of great accidents, subject to many troubles and crosses, in danger of a violent death; he will be a vagabond, abhor marriage, and will have numberless enemies.

The *opposition* of the *Sun* and *Moon* denote he will have a mutable fortune, ſometimes he will have health, happiness, riches, and reputation, in a short time, or at last receive dishonour, disease and loss of property, so that his whole life is checquered with continual changes.

The *oppoſition* of *Venus* and the *Moon* shews the native should be unfortunate in marriage, and that women will be a snare and hurt to him in general; nor can he expect to have much happiness in his children, except other good aspects interfere, as all artiſts confirm.

Lastly, The *opposition* of *Mercury* and the *Moon* in a nativity, foretells that the person will meet with variety of crosses and misfortunes or failures in the course of his life. Much treachery prevail against him from the common people, or public in general, or thoſe he deals with. He is devoid of good manners; sometimes also conceited, mutable, and insignificant; sometimes almost void of reason, and civility, and very unfortunate.

☞ After all that has been said, the artist must consider from what sign and house they govern; if either of them are significators, 'tis certain also from what part of the figure they behold each other, much must be left to the discretion of the professor to give a general judgment suitable to the native.

The Phases of the Planets.

The phaſes of the planets are esteemed by some very uſeful in Nativities, being frequently verified, if the exact time of birth is known, else all general predictions are of little uſe. If the first phase of ♈ Aries ascend, the person will be magnanimous courageous, resolute, and bold.

The 2nd Phases signifies majesty, candour, and generosity, and that he will have authority.

The 3d Phases denotes acuteness and pleasure, joy and sport. In ♉ *Taurus* the first Phaſes signifies agriculture, and that the native will be studious in mathematics, &c.

The 2d Phases shews, he will have power and authority, and be instrumental in oppressing and impoverishing many inhabitants.

The 3d Phases signifies his cruelty, oppression, and bondage, poverty, servitude, and menial occupations.

The 1st Phases in ♊ Gemini ascending, denotes an accomptant, &c. employed in paying and receiving, but small gain arising.

The 2d Phases signifies, he is given to study, hard labour, and oppression, yet subtle and knavish.

The 3d Phases denotes he will be prone to low pleasures, forgetful, a dull wit, bold in deriding others, to his own shame.

The 1st Phases of ♋ Cancer arising, signifies riches, prone to lewd pleasures, complacent, chearful and witty, subtle to obtain favour.

The 2d Phases, he shall enjoy substance in this world, take delight in the dalliance of women; if a woman, she will be fruitful and not want.

The 3d Phases signifies success and delight in riches, war, hunting, travelling, subject to contentions that he will gain by. If the first phase of ♌ Leo be horoscopial, the native will be bold, cruel, lustful, subject to bad actions of course; if nothing mitigate, he must endure hardships and dangers.

The 2d Phases signifies, disputation, contention, and ſtrife, hostility, violence, and battle, victory over others.

The 3d Phaſes signifies, a peaceable person, who will endeavour to avoid all means of contention and debate.

The 1st Phase of ♍ Virgo arising, the native will be fortunate and gain wealth by industry, cultivation of the earth, improvement, &c.

The 2d Phase signifies avarice, desiring the help of others to advance himself to wealth.

The 3d Phase, the native may live to old age, and be full of infirmities and decay, or may lose a member

member, and spends what others have scraped together.

The 1st Phase of ♎ Libra ascending intimates he may come to be a judge, or magistrate, that will do justice to the poor, and so humane as to relieve their oppressions.

The 2d Phase, the native shall live a peaceable life, and enjoy much content and abundance.

The 3d Phase denotes the native to be riotous, gluttonous, prone to bad company, lust, debauchery, &c.

The 1st Phase of ♏ Scorpio ascending, signifies the native to be contentious, deceitful, given to robbery and murder.

The 2d Phase signifies, envy, deceit, contentious, high spirited, a lover of mischief and detraction.

The 3d Phase denotes the native to be a drunkard, fornicator and adulterer, lofty, and full of flattery, deceit, peevish, and contentious.

The 1st Phase of ♐ Sagittarius on the 1st House, or Ascendant, denotes a bold intrepid person in general, in warlike actions brave, full of mirth and festivity, a jolly companion.

The 2d Phase denotes the native to be liable to many bodily sorrows and afflictions, scars, &c.

The 3d Phase; if the native have this on the first House, he will be an obstinate and selfish person,

person, a ready wit for mischief, averse to good actions, delighting to torment those he converses with.

The first Phase of Capricorn denotes the native shall travel much, and gain and lose by it; his life shall be middling fortunate.

The 2d Phase of Capricorn on the Cusp of the 1st House denotes an inquisitive searching person, studious after such arts, as after painful study he shall not attain; also lustful, &c.

The 3d Phase denotes covetousness, a desire after wealth and sovereignty; it signifies wisdom and honour.

1st Phase of Aquarius Ascendant; it denotes, that after great toil and anxiety to heap up riches, he will meet with disappointment, misfortunes, and loss, to his great sorrow.

The 2d Phase signifies a covetous disposition, a good understanding, a handsome person, one that loves liberty.

The third Phase indicates an obstinate temper; he may be hated without a cause; he will affront some, and be abused himself, and calumniate other characters.

The 1st Phase of Pisces ascending, denotes the native to be mutable, shifting from place to place, trying hard to procure a good character, but seldom accomplishes it.

The 2d Phase signifies an aspiring genius, one that by his pride and conceit aims at great things.

The 3d Phase denotes the native to be a lover of debauchery, lewdness and profligacy, yet generally a quiet person.

☞ If the Cusp, or Ascendant, be found in any of these Phases in a nativity, the person's disposition, manners, profession, and pursuits, will be regulated by them, according to the strength and debility of the other aspects.

Of the Lord of the Geniture.

That planet which has most dignities, essential and accidental, in a figure, is the Lord of the Geniture, more especially if he be Lord of the Ascendant also *.

♄ *Saturn*, Lord of the Geniture, or in the Ascendant, makes the native sometimes melancholy, frequently envious and fearful.

♃ *Jupiter*, Lord of the Geniture, &c. denotes a noble generous spirit, aiming at good and honest things, superior to bad actions.

♂ *Mars* signifies a courageous person, an intrepid soldier, a good surgeon, physician, or chymist.

☉ *Sol* indicates, or makes the native aim at authority, power, and dominion over others; he will be famous.

* See page 36 and 45.

♀ *Venus* makes the native a lover of pleasures, yet honest and just; if afflicted by Saturn and Mars, he will be libidinous.

☿ *Mercury*, Lord of the Geniture, an admirable fancy and studious, a lover of arts and sciences, an orator probably, or eloquent *.

☽ *Luna* signifies mutation, desirous of travelling, of a gentle disposition, but timid.

The Lords of the Geniture, or Ascendant, of Men of tall stature, are in their exaltations or dignities, and in the beginning of signs; but the Lords of their nativities, who are of short stature, are found in their falls or in their debilities, or retrograde.

The Lords of the Ascendant or Geniture, and of lean men, have no latitude; fat men have latitude.

In men's nativities, the ☉ and ☽ being in masculine signs, their actions will appear vigorous, &c. *vice versa*, in women's nativities yet more so; judge the same of ♂ and ♀, or being oriental, manly; occidental, effeminate.

Every person will be naturally inclined, and bent to follow those pursuits, and will take much delight in that profession that their Almuten, or

* N. B. If ☿ is above the earth, eloquence; under the earth, arts and sciences.

Lord of the Geniture, indicate; so that this art will make it evident what boys, when arrived at maturity, are inclined to; that their parents may not put them to trades or employments averse to their disposition; but they may, by knowing their reigning desire, and predominant inclination, probably save them from ruin or infamy.

Of the Significator of Manners.

The planet or planets in the Ascendant are the chief significators of manners; but if no planet be in the Ascendant, then the planet from whom the Moon separates, or to which she applies shall be the significator.

The significator of manners in ♈ *Aries* shews one witty.

In ♉ *Taurus*, one laborious and diligent.

In ♊ *Gemini*, a lover of learning, studious.

In ♋ In *Cancer*, inconstancy.

In ♌ *Leo*, sobriety and discretion.

In ♍ *Virgo*, covetousness.

In ♎ *Libra*, inconstancy and conceitedness.

In ♏ *Scorpio*, wisdom, subtlety, and boldness.

In ♐ *Sagittary*, valour and intrepidity.

In ♑ *Capricorn*, lasciviousness.

In ♒ *Aquarius*, complacency and kindness.

In

In ♓ *Pisces*, a mere hypocrite.

When the ☽ Moon, or Lord of the Ascendant, is posited in a nativity in any of those signs we term *hot* *, he will be manly, vigorous, and choler will abound in him; but in any of those signs we term *cold*, he will be then weak, womanish, and effeminate, all which proceed from phlegm. Let our students well observe in a nativity, that the constitution of the native partakes much of the nature of the sign, or creature, that sign represents. For instance,

If ♈ *Aries* ascend hot and dry, he will be endued with, or partake of the qualities of the *Ram*, *Aries* is Latin for it.

If ♉ *Taurus* be Lord of the Ascendant, he will be furious as the *Bull*.

If ♌ *Leo* ascend, he will be in nature bold and magnanimous, like a *Lion*.

If ♐ *Sagittary* ascend, he will be intrepid and persevering, and love riding.

If ♑ *Capricorn*, lustful and libidinous, like the *Goat*; so that these quadrupedian, or four-footed signs, ♈ ♉ ♌ ♐ ♑, are of vast importance to know.

Signs of humanity are ♊ ♍ ♎ ♒, and the first part of ♐ when any of these ascend in a nativity,

* See page 4 and 5.

the person will be civil, obliging, humane, courteous, and of an excellent behaviour.

If fruitful signs ascend as ♋ ♏ ♓, if the Lord of the 1st, or the Moon, be placed in any other; or if the Cusp of the 5th House has either of these signs, the native will have many children, or be of a prolific constitution.

But if barren signs, ♊ ♌ ♍, general sterility and barrenness will follow.

Also ♋ ♏ ♓ are termed mute or silent signs; if these ascend in a nativity, and Mercury, the significator of speech, be afflicted by Saturn, or the Dragon's Tail, in a Cadent House, and the Ascendant also afflicted, the native will be born dumb; if ☿ be free, and the Ascendant only afflicted, or if the Ascendant be free, and ☿ only afflicted, he will be silent, and slow of speech.

The signs ♌, and last part of ♐, are deemed brutish and unfeeling, or feral.

The signs ♈ ♉ ♌ ♒ horoscopial, denote a hoarse rough voice, sometimes whistling, yet quick and voluble enough.

What Airy, Earthy, Fiery, and Watery Signs denote.

♊ ♎ ♒ These three *Airy* Signs shew men chearful, affable, liberal, free, faithful, good-natured, loving mirth and amusements, of modest deportment and manners, and of good understanding.

♉ ♍ ♑ *Earthy* Signs. This Triplicity denotes persons of reserved thoughts, rather slow in speech, and deliberate in their undertakings; close and subtle, they frequently prove to be fraudulent, covetous, and suspicious, seldom forgetting injuries, often very melancholy, low-spirited and sorrowful, loving no man's esteem but their own; for the most part careful and prudent, but surly and austere in their manners.

♋ ♏ ♓ *Watery* Signs. This Triplicity makes men cowardly, luxurious, wanton, mutable, dull and slow, effeminate voices, timid and fearful, full of deceit; they are generally fond of the nurseries of Venus, which often prove their ruin, if no planet in the Ascendant, or any aspect, prevent.

♈ ♌ ♐ *Fiery* Signs. The Fiery Triplicity inclines men to be passionate, hasty, furious, contentious, revengeful, proud, arrogant, lofty, hardy, very rash, involving themselves in many misfortunes,

tunes and troubles; yet they are ingenious, and frequently changing their opinions, pursuits, and employments.

To know at one View, whether the Planets are Fortunate or Unfortunate in a Nativity.

How the Planets are deemed to be Unfortunate or Afflicted.

1. When they are combust, or within 8 degrees of the Sun.

2. When they are besieged, that is between Saturn and Mars.

3. When they are retrogade, or in conjunction, quartile, and opposition with Saturn, Mars, or the Sun.

4. When they are either cadent in detriment, or fall in ♄ or ♂ terms.

5. When they are stationary, or in conjunction with a retrograde planet, or with the Dragon's Tail.

6. When they are peregrine, or ♄ ♃ ♂ occidental.

7. When they are above the horizon by night, or under by day.

8. When

8. When the Moon is slow in course, or her light decreasing, she is esteemed unfortunate.

Of the Fortunes of the Planets when they are Fortunate.

1. When they are in either of the 4 angles, or Succedent.

2. When in conjunction, Sextile and Trine, with ♃ and ♀, ☉ or ☌, or reception.

3. When they are direct, are in their own Houses, Exaltations, Triplicities, Terms or Phases, or in any of their Dignities.

4. When ♃ ♂ ♄ is oriental, ♀ and ☿ occidental.

When the Moon increaseth in light, or is swift in course.

A brief, but general Description of Persons born on the several Days of the Week, I have verified in my own Experience.

Sunday.—The Sun governs, or is Lord of it. If a person's birth falls on that day, it in general signifies he shall be of long life, and obtain mostly great riches.

Monday.

Monday.—The Moon governs or reigns. The native shall be weak or infirm in body or mind, and of an effeminate, lascivious, or vicious temper, and seldom comes to honour.

Tuesday.—Mars governs. The native shall be given to passion, choler, and rashness, or the desire of riches; in general are in frequent danger of dying by violence through their own impetuosity.

Wednesday.—Mercury governs that day. A person born then shall be given to the study of learning, and generally in some time of his life shall profit and be great gainer thereby.

Thursday.—Jupiter rules it. The native born this day shall generally arrive to great honour, dignity, and esteem.

Friday.—Venus governs it. The person born this day is mostly of a strong constitution, but generally lustful, lascivious, fond of lewd practices; if a female, she is in great danger of being a prostitute.

Saturday.—Saturn rules it. He will be mostly rather dull, heavy, phlegmatic, and of a sullen disposition; seldom comes to much good.

☞ The natives life will in general be similar to the above.

PART II.

OF

THE DIVISION

OF THE

DOCTRINE OF NATIVITIES,

ACCORDING TO PTOLOMY.

Translated into English from LEO ALLACIUS, *Library Keeper to the Vatican at Rome:*

And diligently compared with the best of the other Greek Copies and Latin Translations.

AS the former part of this Book is agreeable to the Argolian system, the beauties and truths of which we have only been guided by, it now remains highly necessary, that we should pay attention to the Ptolomean doctrine, which we have in the new Astrology promised. Though part of the common Astrology is erroneous, yet the most exceptionable and extraneous parts we have expunged. Our student will now have an opportunity

nity of learning the general parts of both systems, for most people believe in generals that will not allow of particulars. As we coincide with this opinion, we shall continue to be ruled by this principle, and shall divide the doctrine of Nativities into the following heads, viz. Parents, Brethren, Twins, Lunar Horoscope, of the Form and Temper of the Body, Diseases and Hurts, Quality of the Mind; of the Vices and Diseases of the Mind, of Riches, Honour, and Dignities, Profession, Marriage, Children, Friends and Enemies, Servants, and Travelling. And, first,

Of Parents.

The Sun and Saturn represent the person of the father; the Moon and Venus, the mother; and as these are found afflicted among themselves, or others, so we understand the accidents of parents. Therefore the Satillitium * of the Lights sheweth what relates to their fortunes and estates; for the Luminaries being surrounded by the Beneficks, and they that are of the same condition, either in the same signs or in the succeeding, denote illustrious and splendid fortunes, especially when the ☉ is guarded by oriental stars, or the ☽ by occi-

* That is the planets which are in aspect or configuration to the Luminaries, or ☉ ☽, or Lights.

dental,

dental, they being also well constituted after the same manner.

If Saturn and Venus are oriental or angular, they signify happiness, according to the position of each parent. If the Luminaries are void of course, and in no good *aspect* to the fortunate stars, a low or base condition is signified. But if the Luminaries are configurated to good and bad stars, a mediocrity or inequality in the fortune of the parents is demonstrated, as when Mars ascends to the Sun, or Saturn to the Moon, and the Beneficks * are not found in good aspect.

If the Part of Fortune in the nativity is found in a good position, and in good configuration with the Sun and Moon, the affairs of the parents will be prosperous; but if it be discordant, and situated in a bad place in the figure, with malefick or bad stars, their affairs will be unprofitable, and not successful.

The length and shortness of life must be ascertained as follows. If Jupiter and Venus are any manner of way with the Sun or Saturn, or if Saturn hath an harmonizing aspect with the Sun, that is by Sextile or Trine, and strongly dignified in other respects, they promise long life to the father; but if these positio is are found weakly dig-

* Beneficks, i. e. ♃ and ♀.

nified, and Mars stronger than the Sun, and Saturn in bad aspect, □ or ☌ to the Sun, the father will die young.

The things which relate to the mother are these. If Jupiter is configurated to the Moon or Venus, or Venus alone beholds the Moon by a good aspect, the mother will enjoy health and long life; but if Mars be posited in any of the angular or succedent Houses, beholding the Moon or Venus with an evil aspect, or if Saturn is thus configurated to the Moon, slow in motion, and declining from angles, they signify the mother short-lived and diseased. Thus, from the child's nativity may the principal concerns of the father and mother be sought out; and from the natural sympathy between them, little difference will be found between the proper nativity, and this if compared.

Schemes must be erected for the father and mother by the following rule. If the nativity be diurnal for the father, observe the degree the Sun is in in the child's nativity, and make that the degree ascending upon the Horoscope; and conformable to that order, all the Cusps of the other Houses.—If for the mother, use Venus; but if the birth be nocturnal, for the father take the place of Saturn, and for the mother, the Moon. The first born nativity is to be taken first, then the 2d, &c. what is indicated respecting the parents from these figures,

is

is only what shall happen to them after the birth of the child, and not any thing before.

Of Brethren and Sisters.

The place for brethren is taken from the sign on the Mid-Heaven, and the maternal place, which is the position of Venus by day, the Moon by night; this sign and that succeeding is the place for brothers. This place being configurated by good stars, denote plenty of brethren. The increase of brothers and sisters happen according to the multitude of stars, and from their being situated in double-bodied signs, or in those of one form; but if the bad stars, or maleficks, are greater in number and power, or are adverse by opposition, few brothers may be expected, especially if the maleficks circumscribe the Sun.

If the contrariety of aspects be in the angles, or in the Ascendant, Saturn procures the first-born, Mars conduces to a few and death.

Moreover, if the planets that give brethren be well affected, according to mundane situations, brothers will be glorious and famous, but mean and obscure when the contrary position is found. If the maleficks be superior in number and strength to the stars which give brethren, their constitution will be puny, their life short.

It must be always remembered the masculine stars give males; the feminine, females; oriental stars give the elder, occidental the last.

Also, if the stars which signify brethren or sisters, and rule the House of brethren, agree by Sextile and Trine, they will have a regard for each other, and live in concord; but if the stars are found in contrary position, hatred and want of love will mark their conduct.

Cardan says, that from the nativity of one brother the principal incident in the life of another may be known by; place that planet which is strongest in the House of brethren on the Cusp of the Ascendant, whether by day or night, and proceed as in parents, mentioned before.

Of Twins.

The number that is generated is known from the star which induces the propriety of the number, but the sex of those that are born from the stars configurated with the Sun, Moon, and Horoscope; for we know, when both the Luminaries are in the Mid-Heaven, twins are procreated; when Saturn, Jupiter, and Mars, have configuration with the assigned places in bicorporal and masculine signs, three males are generated; but

three

three females when Venus, Luna, and Mercury, are configurated. In the same manner, in feminine signs, Saturn, Jupiter, and Venus, produce two males and one female; but these aspects are but rare; at the time of conception, it is a kind of phenomenon. When the two Luminaries and the Ascendant possess by corporeal signs, and the ruling planets are situated in them, and many prolific stars aspect them, twins are generated.

Of the Lunar Horoscope, or the Part of Fortune.

This is always computed by day and by night, that what proportion and configuration the Sun hath to the Horoscope, the same hath the Moon to the Part of Fortune; some will say we are to take the oblique ascension of the Sun from the oblique ascension of the Horoscope, &c. but we never could find any material difference worth contending; it will make little difference in judgment.

Of the Form and Temper of the Body.

The stars that have dominion are to be considered, viz. in the oriental Horizon, and from

those planets that bear rule in it, also their configuration with the Sun and Moon. The Sun configurated to the Lord of the Horoscope, produces a good habit and temperature, and comely personage; the Moon concurs to render a more proportionate slender body, and moist temper; but the illuminations of the Moon * must also be considered; oriental give great bodies, stationary, strong, and hasty; occidental, make ignoble persons bearers of bad treatment; ♌ ♍ ♐ give robust bodies; ♒ ♓ small stature; the superior and anterior make men more strong; the inferior and posterior make men more weak; by ♑ ♏ ♊ contrary; the fore parts more weak, latter more strong; signs of human form make a good symmetry, inhuman forms the contrary.

Of Diseases, Hurts, and Blemishes.

Diseases mostly happen when the maleficks are in angles, and the lights either together or by opposition ascend to them, or if the maleficks ascend to the lights, and chiefly by the Moon being in her nodes, or in hurtful signs, as ♈ ♉ ♋ ♏ or ♒, the

* That is according to the several quarters of the Moon; 1st quarter gives robust bodies; last quarter, smaller.

defects

defects of the body will be lameness, maiming or distortion, laxations, gibbosity; if the maleficks be with the luminaries in conjunction, they will happen from the birth; if in the Mid-Heaven, or in opposition to them, they will arise from accidents, falls, blows, &c.

Hurts or blemishes happen mostly when the Moon is in tropical or equinoctial signs; but diseases happen mostly when the planets are configurated in the aforesaid angles, but contrarily occidental to the Sun, oriental to the Moon; for Saturn induces to coldness in the belly and reins, phlegmatic humours, fluxes, jaundice and cholic, leprosy, and hypochondriac diseases.

Mars occasions melancholy, diseases of the lungs, fistulas, ulcers, and putrefaction.

Mercury co-operates with these for the increase of evil.

If none of the beneficks are in aspect to the maleficks which give the cause, nor the lights angular, the diseases and blemishes will be incurable; if the beneficks are strongest, a cure may be expected.

If Saturn and Mercury be present, they who have the diseases or hurts will be inclined to beg, and get money by exposing themselves.

A planet is stronger oriental than occidental; a malefick oriental, gives hurts; occidental, diseases.

This

This is always to be understood of the strength of the stars in every place.

Of the Quality and Inclination of the Mind.

We must consider the diversity of the signs which contain Mercury and the Moon, or the Planets, that have dominion in them; also their aspects to others, the Sun and the angles.

Generally *Tropical* and *Moveable Signs* make men addicted to public and political affairs, ingenious, keen and inquisitive after moral and divine knowledge, of great fortitude, fond of fame, and diving into the mysteries of nature.

Double-bodied Signs make men soon pleased, unstable, subtle, light, full of deception, inclined to folly and negligence.

Fixed Signs makes men just, void of flattery, firm, prudent, patient, laborious, severe, chaste, persevering, unforgiving, contentious, lofty and ambitious, yet seditious, covetous, and obstinate.

Oriental Configurations, and in the Ascendant, make men strong, and ingenious minds, quick, free, and open.

Occidental Stations make men unstable, wicked, servile and profligate.

Saturn having the dominion of *Mercury* and the *Moon*, if he be well situated, makes the native imperious and covetous, sordid, conceited, and envious; if configurated to Mars and Venus, it makes him lustful or savage; if aspected to Jupiter and Mercury, the native's mind is inclined to better pursuits, viz. prudence and magnanimity, to industry and the polite arts.

Jupiter having rule over *Mercury* and the *Moon*, influences the mind, makes men magnanimous, virtuous and generous; if Jupiter hath familiarity with Mars and Venus, he makes men warlike, arrogant, covetous, and rash, or lascivious and chearful; if configurated with Mercury, he makes men learned and studious.

Mars having alone dominion of the mind, well posited, makes men bold and warlike; if aspected to Venus evilly, a debauchee and drunkard; if with Mercury by good ray, makes a soul fit to command an army or fleet, but always observe, when there are bad aspects, it must render the native unhappy.

Venus having government of the mental parts, and well placed, endows the mind with modesty and complacency, joined in good aspect to Mercury, he will be inclined to science, &c.

Mercury alone, having dominion strong, makes men witty, lovers of learning and mysteries, philosophers,

losophers, chymists, and inventors; ill placed, arrogant, liars and rash, &c.

In oriental positions, and increasing in light and motion, she gives a free, open, and generous mind; but if decreasing, she makes the mind dull languid, and of a mutable temper. The Sun contributes his virtue according to the configuration he has with the planets which rule the mental faculties; if the aspect be good, and in a good place, he forms the mind more honourable, just, and perfect; but in the contrary positions, to a more cruel, abject, and bad disposition wholly for the worse.

If Mercury be afflicted by evil planets, the wit is dull, slow and stupid; if swift in motion, he renders the mind quick and keen, but inconstant; if he is retrogade, dubious and unfixed; if he is under the Sun's beams, he will be inclined to unprofitable speculations; if posited in oriental Houses, open and ingenious; if in occidental, subtle and dissembling.

If Mercury be better dignified and stronger than the Moon, the reasonable faculties will be stronger than the sensitive, especially if Mercury be in signs of long ascension, and the Moon in short ascension.

If Mercury be in commanding signs, and the Moon in obeying, or on the contrary, the native's

intellects

intellects will be naturally weak and impaired; and if the Moon happen at the same time to be afflicted by either of the Infortunes, the native will be irrational, and a perfect ideot.

Of the Vices and Diseases of the Mind.

Mercury and the Moon must again be observed. These who are born when Mercury and the Moon are inconjunct *, either between themselves or the oriental horizon, Saturn or Mars being angular, beholding the configuration, Mars by night, and Saturn by day, will be subject to the falling sickness all their lives; but if Saturn takes this position by night, Mars by day, he will be subject to madness and insanity, especially if the aspect falls in ♋ ♏ or ♓.

Also, if the Moon, being in her Phasis, is overcome by malefick rays, viz. by the aspect of Saturn, when approaching to a new, or by Mars at her full, in ♐ or ♓, the native will be subject to lunacy.

The Sun in configuration to the Moon instead of Mercury, and Mars and Venus having aspect with them, the luminaries being alone in masculine signs, the men will exceed others in that which is natural, having those parts in excess that are

* That is not beholding each other by aspect.

proper

proper to a man, and the women will have a conformation of parts, preternatural and mixed; but if Mars and Venus, one or both of them, should be constituted after a masculine manner, the men will be prone to mixtures of sex and connections according to nature; but the women to those beside nature, as lustful and intemperate, acting the man's part; if Venus alone be disposed after a masculine manner, their lust will be weaker, and their actions more secret and decent; but if Mars and Venus both be so situated, they will be moved to carnal embraces, openly and violently, and keep them as wives with whom they act.

If the lights in the aforesaid configuration be alone in feminine signs, the women will delight in excess of this kind according to nature, but the men will be changed into that which is against nature, effeminate and tender; and if Venus be posited after a feminine manner, then the women will be violently prone to venery and lust, and perform actions against nature; also, the men will be weak, tender, and will be inclined to the unknown coitions of nature, or onanism, and will act the women's part secretly; but if Mars is in a feminine sign, impudently and openly, being public seducers and debauchees.

The oriental or diurnal aspects of Mars and Venus contribute to be more masculine, famous and notorious,

notorious, but the occidental or vespertine to their being more abject and effeminate. If Saturn is configurated with them, he is induced to more lust, and uncleanness, and infamy; Jupiter to more modesty and order, and much for the better; but Mercury to the greater variety and infamy, let it be in man or woman.

Of Riches and Property.

We must here consider the position of the part of Fortune alone; for whatever planet assumes the Lordship of Part of Fortune, if strong and well dignified, he will certainly contribute wealth and riches, especially when the luminaries give testimony to them by good aspect.

For *Saturn* will give riches by building, agriculture, or navigation.

Jupiter contributes wealth by the confidence and love of friends, or by property committed to his care, by legacies or patrimony, or by ecclesiastical preferment.

Mars by commands in war, intrepidity, and success in it.

Venus by friendship, gifts, of women, or marriage.

Mercury by diligence in business, eloquence, and science.

Saturn having familiarity with the Part of Fortune, and configurated to Jupiter, promises lands and estates, especially when he is posited in a superior angle; when Jupiter is occident in a double-bodied sign, or expecting the Moon's application, then being adopted, then they will be the heirs of others; and if those stars which are of the same nature with the significator of the Part of Fortune, give testimony of dominion, the possession will remain with the native; but if those of a contrary nature are elevated above the principal places, or succeed, the estate will not be of long duration; the general time of these events is taken from the inclination of the stars which produce the cause, in respect to the angles and succedents.

Further, if the Lord of the Part of Fortune, or significator of riches, is angular, the riches will be acquired in youth; and if on the Cusps of the angles, very early, in succedents, middle age; in cadents, late and in old age; the same things are denoted if they be oriental or occidental, in respect of the sun and the world.

Of Dignities and Honours.

We consider those things which concern dignities and honours from the disposition of the lights, and the familiarity of the stars by which they are guarded; therefore if both the luminaries be found in masculine signs, or either of them angular, the Sun by day and the Moon by night, especially if they are attended by the five planets, the Sun being surrounded by oriental stars, and the Moon by occidental, they that are then born will aspire to extraordinary power and dignity, and exercise authority and dominion over others, from whence great tribute and honour will flow, like unto or as Kings; and if the surrounding planets are angular, or configurated to the superior Cardinal House of Heaven, they will be noble and powerful, as Lords of the world, whose happiness and sublime honour will be much superior if the Satellites * make dexter aspects to the angles above the earth; but if otherwise it happens that the Sun alone is found in masculine signs, and the Moon in feminine, and only one of them in an angle, the native shall be only Princes, having power of life and death.

* Satellites of the Sun are ♄♃♂♀☿.

Again, if the luminaries happen to be thus posited, and none of the surrounding planets or Satellites in angular stations, nor give testimony to the angles, the person born will be great and honourable as magistrates, judges, or generals, but will not have princely dignity or dominion. Again, if the surrounding planets are some, or most of them in angular stations, or configurated to the angles, yet if the luminaries are not in angular positions also, the native will not arrive to such illustrious dignities and honours, but will moderately excel in civil affairs.

But if neither of the Satellites or stars are configurated * to the angles, the native will be obscure, and pass his whole life without promotion or dignity.

Moreover, if neither of the lights are found at the same time in a masculine sign, nor yet angular, nor surrounded by the rays or presence of the beneficks, the native's life will be mean, abject, and miserable, and his mind very unhappy; but there are many things to be considered between the two extremes of dignified stations and abject servility; for we must recollect, that every person born under the same propitious aspects cannot arrive to the self-same height of dignity and honour. Birth, station, education, and custom, will destroy the

* That is in good aspect in the 1st, 10th, or 7th.

litum

possibility of it; the change and variety which happens about the lights themselves, and the Satellitum, and the dominion of the Satellites. For the beneficks assuming the dominion, they will possess honours with greater authority, and will be more firm; but if the maleficks have the rule, or they of the contrary condition, they will be of a lower order, and more uncertain.

We may observe the kind of dignities from the properties of the Satellites; for if *Saturn* rules, he gives a wealthy government. The dominion of *Venus* and *Jupiter* pleasant, full of gifts and honour; that from *Mars* will be about expeditions, victories, and terror to subjects; that from *Mercury*, by understanding, prudence, learning, diligence, and care of affairs. We must not forget that when these significators are well dignified, and no evil rays to afflict, be the quality of birth what it may, and the parent ever so obscure and mean, yet the infant will be exalted to grandeur and eminence infinitely beyond the birth; and this is true respecting riches, pleasure, marriage, children, enemies, friends, travelling, and all other events incident to human life, many who have princely nativities have some aspects that cut the thread of life before they reach them, consequently when death ensues, all those of other externals are prevented.

Of the Quality of the Profession.

It is an absurdity to suppose, that we can pretend to inform any person the particular trade each person will follow; we can only ascertain the inclination of the native to different pursuits; the Lord of the profession is taken two ways from the Sun, and the sign on the Mid-Heaven and the Lord of it; the nature of the profession is known by the three stars, Mars, Venus, and Mercury, and the signs in which they are in, where no planet is found approaching the Sun, nor posited in the Mid-Heaven, then that shall be taken that has dominion in the Mid-Heaven.

Mercury influences to the love of literature and the polite arts.

Venus being Lord of the profession, she will incline the native to the study of botany, tinctures, wines, &c. to deal in.

If *Mars* rules the trade, he will be inclined to work in brass, iron, and refine metals, &c.

The kinds of profession is distinguished by these and the various configurations with the Sun, but the greatness of it is manifested by the strength of the ruling stars, for being oriental or angular, they make the profession powerful; occidental or declining from angles, makes subordinate.

If

If the beneficks are superior, they will be great, full of gain, firm, glorious, and joyful; if the maleficks be superior to the Lords of the profession, it will be mean, inglorious, unprofitable, and uncertain.

Signs in human shape conduce to all those exercises and arts for the use of mankind; but four-footed signs conduce to metallic art, chymistry, smiths, buildings and carpenters, and negociations.

Tropical and equinoctial signs, to interpretations, commutation, measuring, husbandry, and the church; earthy and watery signs incline men to arts, conversant with the water, ship-builders, herbs, burying, pickling and salting, brewing, vintners, &c.

Of Marriage.

Next we shall treat of marriage, or the fit conjunction, and living together of man and woman according to the Divine law. We shall consider as follows—

In respect to men, the moon must be observed; for when she is found in the oriental quadrant at the time of birth, she inclines the native to marry while young, or at an early period; but if posited in the occidental quadrants, he will probably live single

single to old age, or marry late, or when he is young to an old woman, or else in old age marry a young woman.

Also, if the Moon be afflicted by the Sun beams, and configurated to Saturn in either, or both of these positions, the native will never marry at all.

Moreover, if the Moon is in a sign of one form, and apply to one planet only, the person born will marry but once; but if posited in a bicorporal sign, or one of many forms, and making application to several stars in the same sign, he will be married several times.

If the stars which receive the Moon's application by conjunction, Sextile or Trine are benefick, the wives will be good and virtuous; but if the application of the Moon be made to maleficks by evil aspect, they will be quite the contrary.

If *Saturn* receives the Moon's application, he indicates laborious, sullen, austere, and ungovernable wives.

If it be made to *Jupiter*, she will be virtuous, a good housewife, serious, and free, open, and generous.

If to *Mars*, she will be bold, refractory, and a vixen.

If to *Venus*, chearful, merry, affable, and complacent.

If to *Mercury*, wise, brisk, loving, and constant.

If

If Venus be with Saturn, Jupiter, or Mercury, she promises profitable wives, lovers of theirs husbands and children; but if Venus be with Mars, she is surly, passionate, unstable, and talkative.

Next, in respect to the marriage of women, let the Sun be observed instead of the Moon; for if he be posited in the oriental Houses at the time of birth, she will marry either very young, or when advanced in age to a young man. If the Sun be found in occidental signs or houses, she will marry late, or to an old man, or one far advanced in years.

Again, if he be in a sign of one form, or configurated to one oriental star, she will marry but once; but if in a double-bodied sign, or one of many forms, or configurated to many oriental stars, she will have many husbands.

Saturn configurated to the Sun will promise husbands rich, laborious and sober.

Jupiter gives husbands magnanimous and discreet.

Mars, violent, without natural affection, passionate, and arbitrary.

Venus, neat, handsome, and good-natured.

Mercury inclines the husband to be industrious, prudent, and faithful.

If *Venus* be joined with *Saturn*, dull, timid, and sour husbands, and inconstant.

If *Saturn* be found with *Mars*, lively, prone to lust, and fond of variety, and adulterous.

If *Saturn* be with *Mercury*, those desirous of boys, churlish and reserved.

☞ They are called oriental quarters in respect of the Sun, which precede the oriental and occidental signs of the Zodiac; and in respect of the Moon, they form the new and full to the other quarters; the occidental Houses are opposite to these quarters.

Of Events after Marriage.

When the Genitures of both husband and wife have the luminaries configurated in mutual agreement, that is being in Sextile and Trine to each other, they will live together in comfort and harmony, and if the luminaries happen to be in mutual reception for a long time.

And this duration will be more lasting and permanent, if the position of the husband's Moon agrees with that of the Sun in his wife's nativity; but if the position of the lights be *inconjunct*, that is not beholding each other, or configurated by Quartile and Opposition, the living together will be dissolved on light occasions, and live in discord and finally entirely separated and estranged from each

each other. But again, if the benefick rays of the fortunate planets behold the aspect of the luminaries in mutual reception, the marriage will be durable, honest, profitable, and happy; but if the malefick planets behold the configuration of the lights, it will be contentious, hurtful, and unhappy; if the luminaries are not configurated by mutual reception, yet if the beneficks give testimony to these, the marriage will never be cut off, or dissolved; but after strife and contentions, reconciliation will take place again, and restitution made; but if the maleficks give testimony to the discordant positions, the marriage will be dissolved with scandal and disgrace; Mercury being alone with the maleficks, the marriage will be dissolved for public disgrace and consent; and if Venus be found with them, a divorce will take place by law for adultery and infidelity, &c.

Of Marriages, and the Inclinations of Men and Women.

Marriages in other respects are considered from the familiarities and connections of Venus, Mars, and Saturn; for if these are all three configurated with the lights, the marriage will be good, domestic, and advantageous, for reasons which Ptolomy advance

vances, wherefore with Mars conduces to make the inclinations fond and amorous; and if Mercury gives testimony to them, qualifies the passions, and keeps the sensual appetite in rational bounds.

If *Venus* be found in familiar and promiscuous signs, as Mars in Capricorn, and Venus in Pisces, or Mars in Pisces and Venus in Capricorn, she indicates matrimony between relations and kinsmen; or if she be with the Moon in a masculine Geniture, it predicts that two sisters, or near relations will be married to the same man; but if she is thus configurated to Jupiter or the Sun, in a feminine Geniture, it denotes the woman will marry two brothers or kinsmen.

Again, if Venus is configurated to Saturn in the place of marriage, the connubial state will be pleasant, happy, and constant, and if Mercury be with them, profitable; but if Mars be there, it will be unhappy and unstable.

Observe also, if Mars be in aspect to Saturn, Venus, and Mercury, the native marries with a person of nearly an equal age; but if Mars be posited in an oriental or easterly position, the native marries with young men or women, or a person much younger; and if in an occidental or westerly station, a person much older, or with older men and women.

If

If *Venus* and *Saturn* be found in promiscuous signs, such as Capricorn and Libra, the native will marry among his own kindred.

Moreover, if this configuration is made upon the Cusps of the Horoscope, or Mid-Heaven, irradiated by the Moon, if a man he will lust after his own sister, aunt, or mother-in-law; if a woman, she will have desire unto her own brother, uncle, or daughter's husband; should the Sun irradiate the place instead of the Moon, then the men will have violent desires to their daughter, or son's wife; and the women to their fathers, or their uncles, or daughter's husbands.

Experience teaches us also, that if Venus and Saturn are configurated neither in a masculine nor feminine sign, but in those of an opposite quality, which are alike in sex, but contrary in nature, or in those that are ruled by places of a contrary nature, as Capricorn is ruled by Saturn and Mars, and Pisces by Jupiter and Venus; in this case the native will be prone to lust, of a loose conversation, and immodest carriage, especially if the aspect is made in the 1st, or latter degrees of Aries, near the Hyades, in the latter degrees of Leo, or upon the face of Capricorn; and if these planets occupy the two principal angles, viz. the Ascendant and Mid-Heaven, these libidinous affections will be more strong, open, and offensive, making the party

glory in their debaucheries; but it is most extraordinary, that the same aspects in the northern and western angles, not only conduce to an opposite disposition, but render the native barren, deficient, or of evil conformation in the parts necessary to generation.

Of the Disposition of Men to Modesty, Virtue, or Vice.

The disposition of men only as to modest or vicious habits, depend much upon *Mars*; for if he be separating from Saturn and Venus, and aided or applying to Jupiter, he inclines men to be modest and decent in their intercourses with the other sex, and disposed only to the natural use; when he is found with Saturn alone, and he alone, they will be languid, dull, and cold.

Again, if *Jupiter* and *Venus* be configurated to *Saturn* and *Mars*, the native will be inclined to acts of venery secretly, but will endeavour to avoid the shame.

If *Mars* and *Venus* are alone in aspect together, or if Jupiter bears testimony to them, the native will be openly lascivious, indulging himself in all excesses with women; but if one of these stars be occidental, and the other oriental, in Quartile or Opposition,

Opposition, he will then be disposed to both men and women, but not above measure; if both these planets be found occidental, configurated, the native's company should be avoided, for he will burn with unnatural lust after men and boys; if the aspect falls in masculine signs, the inclination is most astonishingly inclined to this very infamous, abominable, and most shocking practice.

Further, if *Venus* be alone in an occidental place, he will mostly have intercourse with the meanest and most prostituted part of women; but if Mars be alone in this position, he influences the person to have a propensity to married women, eminent ladies and modest, continent amongst the single women.

Of the Disposition of Women to Virtue or Vice.

We have amply treated of the causes that incline men to virtue and vice; we will now consider those things that concern women.

Let *Venus* be observed; if she is configurated to Jupiter or Mercury, the native will be sober, pure, and moderate in her desires after men.

Venus having familiarity by aspect with Mercury alone, she will make them prone to lust, but contain themselves, and avoid the shame, or pri-

vately cohabit with men, though coy and reserved.

So likewise *Venus* being configurated to Mars alone, the woman will be wanton and prone to venery.

If *Mercury* has familiarity with them, she will be a common prostitute, or given hotly to forbidden pleasures.

Further, if *Jupiter* concurs in this aspect, it makes them more dull.

Mars being combust of the Sun, the woman so born will be mean and abject, and will cohabit with the most vulgar and lowest class of mankind, a common woman.

Again, if *Venus* be combust instead of Mercury, she will submit to venereal pleasures with decent, genteel persons, in general.

Lastly, if these planets be configurated after a feminine manner, the women will be only prone to be passive; but if disposed after a masculine manner, to be active also.

Saturn having familiarity to these configurations, and in feminine signs, contributes to the greater uncleanness; if he is oriental and masculine, obnoxious to the public by reason of detestable lust; if aspected to Jupiter, he disposes to more modesty and decorum; but if to Mercury, the actions will be more open, notorious, and dangerous.

Of

Of Children.

After marriage, we proceed to treat of children. We must observe the stars, that are in, or in aspect to the Mid-Heaven, or Succedent, or 11th House, or good Demon; if there is none, you must observe the opposite Houses.

The Moon, Jupiter, and Venus, are the givers of children. The Sun, Mars, and Saturn, occasion sterility, or paucity of children; but Mercury, as in all cases, contributes his influences, according to the planet he is aspected to, adding to the increase of children when in the east, barrenness when in the west.

Therefore the stars that are givers of children being posited thus, and by themselves, they denote one child; but if they be placed in feminine, or double-bodied signs, they cause the generation of twins.

Likewise in fruitful signs, Pisces, Cancer, and Scorpio, they will produce two or three children at a birth; if they are of a masculine nature, they cause males, but if feminine, females; if they are overcome by malefick planets, and posited in barren places or signs, as Leo or Virgo, they will give children, but they will be puny and short-lived.

If the sun and the malefick stars possess jointly the Mid-Heaven, or 11th House, in masculine or sterile signs, without either of the beneficks concurring, they denote an utter want of children, and continual barrenness; but if they be in fruitful or feminine signs, or aided by the beneficks, they shew the production of children, but such as are blemished, or short-lived.

In all these cases it must be remembered, that whenever the malefick stars have the dominion, and the beneficks give testimony, being configurated in, or having respect to prolific signs, there will happen a rejection of children, according to the excess which the stars giving testimony will have in each condition, either of all the children, or of a few, as they are found more powerful, by being more oriental and angular, or more elevated or succedent.

If therefore the Lords of those signs being givers of children are orientally posited, or in good places of the figure, the children will be fortunate and aspiring, and will arrive at glorious fame and honour; but if the position be occidental, or in evil place of the figure, the children will be altogether obscure and mean.

Moreover, if they agree with the Part of Fortune and the Horoscope, they declare mutual love and confidence, and a good understanding to always

ways exist between the children and parents, and they will be heirs of their fortunes; but if they be found unconjoined, and not agreeing, they will be rebellious and vicious, hurtful to the parents, and missing their substance.

If the stars that give children are agreeably configurated among themselves, they denote love and harmony amongst brothers and sisters; but as to the fortune and pursuits of the children, they are to be further sought out by placing the sign and degree in which the significator of children is found upon the Ascendant, and making signs on the Cusps of the other Houses agreeable, as if it were, each child's nativity.

Of Friends and Enemies.

In respect to those we must observe, the places of the Sun and Moon, in respect to the Horoscope and Part of Fortune; for if these happen in the same signs, or if they change places when rising, and not more than 17 degrees distant, they shew long and faithful friendship.

But if they are inconjunct, or in opposite signs, they produce great and implacable enmity and hatred; if the luminaries are not found in any of these situations, but only configurated in signs by

Trine

Trine or Sextile, they shew slight and precarious friendship, but if by Quartile or □, small and impotent enmity; hence it appears that friendships cease, and appear as it were at an utter end, while the malefick transit the configuration, and yet when these are over, the friendship is renewed, as if no quarrel or dislike had happened.

So in like manner the objects of malice seem to cease and be dormant, when the benefick stars are making their ingress upon the configuration, but are renewed with fresh rancour soon after these ingresses cease.

Friendship and enmity have three kinds, for men are disposed either by *election*, or for *interest* and *profit*, or for *sorrow*, or *pleasure*, and when either, all, or most of the forementioned places have familiarity with each other.

Friendship is constituted by these three kinds; but if these places are found unagreeable, then enmity arises in like manner. When the places of the light alone have familiarity, friendship will arise from election, choice, or natural regard, which is the most lasting and permanent; if the places of the lights are otherwise disposed, hatred is produced in a similar manner, and is most inveterate. When the Place of Part of Fortune hath familiarity, or is otherwise found, then these affections arise from self-interest or gain; but when they are from the

Horoscope,

Horoscope, they are produced by those actions of the mind which arise from choler and melancholy, or from vivacity and good-humour; but in all these cases we must observe minutely the stars elevated above, or configurated with each of these respective places; for that place shall give a higher degree of friendship or enmity than any other, to which the elevation or succession of stars is the nearest, whether in the same sign or the adjoining.

Moreover, the places which pass the aspecting stars, if they are friendly, denote advantage and interest to be the cause of friendship; or if discordant stars occur, enmity will arise from interested motives, which will expire with the cause of it; these are the most lasting instances of friendship and enmity. But in respect to those which arise from more trivial causes, they have a different speculation; the common occasions of friendship, or animosity, which arise in the general pursuit of business or pleasure, are only to be deduced from the motion of the stars taken in both Nativities, in order to find when the significators in one Geniture, shall come to the place in another nativity, for at such times there will arise particular love or hatred, which last no longer than the respective connexion with these planets exist.

Saturn and *Jupiter* coming in this manner to each other's places, cause friendship in company or inheritance, or by agreement in agriculture.

Saturn and *Mars* produce strife, and designed fraud and villainy.

Saturn and *Venus* denote love by the interference of relations, but not lasting.

Saturn and *Mercury*, friendship by business, science, or profit, or secret mysteries.

Jupiter and *Mars* produce friendship by politics, government, and dignities.

Jupiter and *Venus*, friendship by favour of women, priests, or teachers.

Jupiter and *Mercury*, friendship by science and philosophy.

Mars and *Venus* cause friendship, by a like disposition, to love, adultery, and dissipation.

Mars and *Mercury* cause hatred and contention by similar interests in business, or secret mysteries or arts.

Venus and *Mercury*, by means of jealousy, learning, letters, or love of women.

The increase or decrease of friendship and enmity is discerned from the nature of the possessed places of each significator, compared with the first four principal places of the figure, for if they apply to the place of the Part of Fortune, or to the luminaries angular, they render the friendship or

enmity

enmity more conspicuous; but separated and disjoined, they make them obscure and secret.

To know whether these affections shall be more and less injurious, or advantageous, we are to observe the force and power of the stars which behold the above-mentioned places, and judge according to their quality, good or evil.

Of Servants.

Concerning their being honestly or evilly disposed towards their masters, we must take from the sign of the Dæmon, or 12th House, and from the stars which behold the place in the Geniture itself, either by ingresses or opposition*, especially when the rulers of the signs have either familiarity with the principal places of the figure, or are contrarily and unhappily configurated.

Of Travelling.

Those things which concern travelling we consider from the position of the luminaries, in respect to the angles, but chiefly from those of the Moon.

If the *Moon* be found in the 7th House, and declining from angles, she signifies a continual disposition for travelling and change of places.

* The 6th House.

Mars himself being occidental, or declining from angles, and having an opposite or Quartile position to the luminaries, sometimes produce travelling.

If the *Part of Fortune* falls in those signs that signify travelling, the whole life and actions will be foreign, or spent abroad.

Moreover, when the beneficks behold the aforesaid places of the lights, the Part of Fortune or Mars, the native's travelling will be glorious and beneficial, and his return quick and in safety.

But if the maleficks behold or succeed, the travelling will be hurtful and dangerous, and the return difficult; but we must always consider the quality and temperament of the lesser aspects, and observe the strong configurations.

Again, if the luminaries incline and fall to the oriental quadrants, the travelling will be towards the eastern or southern parts of the world; but if they are found in the occidental quadrants, the travel into foreign parts will be north or west.

Moreover, if the signs which cause travelling be of one form, either in respect to them or the planets that have the Lordship of them, the travelling will be far, but not without intervals; but if the signs are double-bodied, or of two forms, they will be continual, and at many times.

Jupiter

Jupiter and *Venus*, Lords of the Lights and the places which cause travelling, shews it will be safe and pleasant; for by good friends he is entertained nobly, the constitution of the air and plenty of necessary accommodation contributing to his health and happiness, together with the good government of the country he visits, aud the accidental meeting with friends, he will be treated with hospitality and kindness; and if Mercury be joined to the aforesaid aspects, an additional share of honour, gifts, profit, and information, will be derived from the voyage or journey.

But if *Saturn* and *Mars* possess or govern the place of the luminaries, at a great distance from each other, especially if they are opposed mutually to them, they will cause death, or great and ill fortune in the long journey or voyage.

Saturn and *Mars*, in moist signs, denote shipwreck, or falling into desolate and inaccessible places.

Saturn and *Mars*, in fixed signs, by precipices, or contrary and tempestuous winds.

Saturn and *Mars*, in tropical and equinoctial signs, by want of provision, or scorbutic or epidemic disorder, or by the noxious air of an unwholesome climate.

Saturn and *Mars*, in human signs, by pirates, a banditti of robbers, or ambuscades.

Saturn and *Mars*, in earthy signs, danger or death by the attack of wild beasts, or by earthquakes and subterraneous places.

Mercury, concurring by aspect in any of the foregoing cases, the danger may arise from poison, venomous creatures, or some villainous accusation.

These are the general significations; but the more particular ones, such as relate to profit or the injury of each event, must be deduced from the nature and property of the principal places and significators of profession or substance, of dignity and honour, or of bodily and mental endowments, according to the rules already premised.

Of the Quality or Cause of Death.

It now remains we speak of the quality of death, for to define the cause, we must consider whether it is likely to happen by the beams of the malefick stars being cast orientally, the place of the aspect ought to be observed, in order to judge of the quality of death; if these destructive beams flow occidentally, consider the occidental place of the star, for such as they are which have dignities in the killing place *, such will be the quality of death; or if no planets have dignities therein, then such,

* The killing places are the planets ♄ and ♂.

as

as before others, are carried by their motions to the killing places, are to be esteemed the causers of death; the configurations of the stars made there too must also be considered, together with the nature of the signs, and the terms in which they fall.

Saturn possessing the dominion of death, causes death by chronic disorders, phthysics, hypochondriacal distempers, dropsy, and all infirmities from cold, also by fluxions, illiac and hysteric maladies.

Jupiter produces death by the quincy, lungs, apoplexy, cramp, cardiac affections, and of those complaints that produce a stinking breath.

Mars causeth death by continual, or inflammatory fevers, sudden blows, nephritic disorders, spitting of blood, inflammation of the lungs, by abortion and birth, hemorrhage, and all disorders arising from heat.

Venus induces death by the stomach and liver, bloody flux, fistulas, poison and putrefaction, and all diseases which proceed from great moisture, or want and waste of it.

Mercury destroys life by madness, melancholy, epilepsy, coughs, or from those complaints that happen by much dryness, or want thereof; and these deaths are natural when the rulers of death are in their proper and natural quality, and none of the maleficks concur; violent and remarkable deaths

happen when both the maleficks are Lords of the killing places, or when both or one of the two are joined, or in quartile or opposition to both of the luminaries, or the Sun alone, or the Moon, for then the violence of death is produced by the evil affection of the maleficks.

Saturn, in quartile or opposition to the Sun oriental, and in fixed signs, causes death by suffocation, tumults of the people, by hanging or strangling.

Also, he doth the same if he be occidental, and the Moon follow; or if he be in bestial signs or places, he causeth destruction by wild beasts; and Venus being in conjunction with them, by women or poison.

Saturn, in watery signs, or those in aspect to the Moon, death will ensue by water or suffocation.

If he be in tropic or equinoctial signs, in conjunction or opposition to the Sun, he will cause death by falls, especially if Mars be there instead of the Sun; if in the 10th House, precipitated from on high, Saturn produces these effects, being aspected to the luminaries.

Mars, in quartile or opposition to the Sun and Moon, and they oriental, in signs of human form, will cause death by slaughter, civil or hostile, or he will be a suicide.

If

If *Venus* gives testlmony, death by women.

If *Mercury* gives testimony, death by robbers; and if he be in mutilated or imperfect signs, or with the Gorgon of Perseus, death by beheading or amputation; being found in Scorpio or Taurus, he will cause death by medical cutting, burning, or contractions.

If he be found in the 10th House, or opposite, death will ensue by hanging, especially if he is about Andromeda and Cepheus; if he be found in the West, or opposite to it, he will cause death by fire; but if Mercury is found in four-footed signs, death will happen by falls, or breaking of limbs.

If *Jupiter* gives testimony to *Mars*, and he evilly affected, death will ensue by Princes, or sentence of condemnation. If the maleficks especially agree together, and both of them badly affected in any of the places, they make the nature of the death more cruel.

The quality of the death, and the ruling thereof, always will be denoted by the planet that is in the killing place; but death will happen in strange places when the stars which possess the killing point fall from angles, more especially when the Moon is either found with, or in quartile or opposition to the said places.

Finally, when the benefick and killing rays are found two or more on each side, we must observe which of them exceed most in number and power, which is to be understood when the benevolent and killing planets are some of them in proper places of the figure, and others not, particularly when some are oriental and others occidental, either in respect of the Sun or the figure itself; for, in general, no planet under the beams of the Sun has power to kill or save, unless when the Moon is giver of life.

In respect to the space and extent of life, Ptolomy says, it is very intricate and excessive, difficult to comprehend it aright, and he speaks the truth, we must therefore omit saying any further about it, or we shall exceed our design, *multum in parva*. We have been very prolix in explaining Ptolomy, we hope what has been said will give entire satisfaction, without interfering with primary directions and calculations *, our Readers will easily see the superior beauties of Ptolomy's system; but many parts, though we have taken uncommon pains to elucidate, will yet to some appear dark and intricate. We have laid down the Argolian system prior to this, to enable our Readers to understand Ptolomy the better.

* For primary directions and their effects, also all the intricate tables belonging to this infinite labour, read Placidus de Titus, lately published by Sibly.

ELEMENTARY PHILOSOPHY

CONSIDERED,

IN

THE DOCTRINE

OF

SECONDARY DIRECTIONS,

AGREEABLE TO PTOLOMY AND PLACIDUS DE TITUS.

THE primary directions are from the motion of the solar days following that of the Nativity, it happens that by some secondary means the aspects that are opposite to the luminaries and angles on those days, jointly assist the primary directions; for this reason we say, that the days whereon these aspects happen are very powerful in those years, which answer to those days, and on which they depend, for the primary directions are not to be relied on, unless they are found to agree with the secondary *ones*.

Under this name, I understand the motion of the celestial causes, which are made on the days succeeding the nativity, as they are marked in the Ephemeris;

Ephemeris; for the aspects to the luminaries and angles which happen in those days have their effects from every day to every year. We must observe then, when ☉ and ☽, that is the luminaries, are posited in an aspect of the stars for it, with the Fortunes, or rather fortunate aspect, they conduce to happiness and good health. If with the unfortunate and hostile or evil rays, or configurations, they signify misery and distress in those years which depend on those days these aspects happen on; but without doubt these effects are more remarkable, if at that time there are primary directions of the same kind and nature, and above the rest; from such motions originate climacterical or critical years; for on the days the Moon is posited in ☌ □ or ☍, to and with the place of the nativity, she makes the years which depend on those days obnoxious to dangers and infirmities; but if so at that time, any unfortunate primary direction of the vital significator is strong, life may be said to be in danger, and particularly if in a secondary direction the Moon is afflicted by the malignant or evil planets; if the Sun is so too, the danger is still greater. Lastly, if the primary direction is heavy when the ingress and transit agree, death is inevitable.

☞ The Moon, almost every seventh day, is placed in the critical place with respect to her

place

place in the nativity; experience wonderfully proves it.

Of the Doctrine of Progressions or Lunations.

Progressions are of great importance; they originate, says my learned author, from the motions of the luminaries; for the 1st lunation succeeding the nativity, or the Moon's circuit towards the Sun, by which it pre-ordains, in power and virtue, the radical moisture which it co-effects, and this circuit bounds the progression of the 1st year of the native; the 2d progression or lunation, the 2d year; the third, the 3d year; so that the first part of the Moon's circuit may measure or bound the first part of the year; the middle, the middle part; the last, the last part, &c. To calculate these progressions, and know with ease when those embolismical lunations, (for the common equal progressions are all known to be false) they must be computed as there are years which have elapsed of the age of the native, by always placing the Moon in that appearance or distance from the Sun she is in at the nativity.

Lastly, for every month to the Moon's place, there must be added 32, 30, which are the 12th part of one lunation; but if you desire to know or obtain

obtain a ready calculation of the progressions for several years, take notice that the Moon does not finish the 12 lunations in one whole year, but in 11 days less; then have the Moon's distance from the Sun in the nativity, and look for this 11th day before the end of the 1st year after the nativity, and when you have found it, then the lunations of 12 years are completed; in like manner, 22 days before the end of the 2d year after the nativity, the progression of the 24 years are completed, &c. Thence proceed from every lunation to every year of the native's age, and from every one of the signs with 2, 30 of the Moon's motion to every month; whenever the Sun and Moon are well affected, as well in the progression as towards the place of the favourable planets of the nativity, they signify happiness and good health; the evil planets denote misery and distress.

The Doctrine of Transits.

Some are active, some passive; the active are the aspects of active stars, acquired by an universal daily motion of the significators of the nativity, that is with their immoveable places.

Passive Transits are the aspects of the universal significators in the whole world, with the active stars

stars of the nativity, that is with their fixed places, according to their immoveable places.

Ingresses differ from Transits, in that Ingresses aspect the places of the immoveable motions, but transits the fixed and radical places of the nativity. But the most of all to be observed are the lunations in the daily motions, whether it be Conjunction, Quartile, or Opposition of the Moon, with the Sun above the obnoxious places; for when the subject is on the direction and progress to happiness, if the happy lunations are so by reason of the aspects of fortunate stars, they greatly conduce to the procuring happiness in their effects; but if, on the contrary, the directions to the unfortunase planet, and those lunations are unfortunate, on account of the hostile rays there of the evil malignant stars, the native is supposed to be in great danger, and undoubtedly there is great reason to fear it, from the unhappy event of the thing signified. Hence it is evident, that promotions to dignities and honour very frequently happen in lunations where the luminaries are surrounded by the fortunate planets. On the contrary, tribulation, diseases, murders, &c. happen in the lunations wherein the Sun and Moon are besieged by the unfavourable planets. This is the true doctrine of Ptolomy, and of all this most noble science.

On Revolutions.

At the time the Sun returns to his radical place, observe, if any of the planets transit their own places, or behold their own place with any aspect, then they have powerful effects; if none of these happen, no judgment can be drawn from a revolution that year. Thus far Placidus de Titus.

Of the Doctrine of Revolutions according to Asgol.

The judgment of a Revolution, or the exact time the Sun comes to its own place every year, is easy to be known. Erect a figure on your birth-day the exact time you are born, and see how the stars are in aspect, and in what house and sign the radical significators are posited, and so judge. If the Lord of 2d be in 3d, shews gain by travel, kindred, neighbours, &c. or if he be in ⚹ or △ with the Lord of 2d in the place in the radix or nativity, it is the same; if with the Lord 4th, by a father; if in 10th, or in ☌ ⚹ or △, with his radical Lord, gain by trade, office, preferment, or eminent men.

☞ The good or evil signified by Direction, Transit, Lunation, or Revolution, we are to measure the greatness of according to the radical strength

strength, fortitude and dignity, of the significators, compared with their strength or dignity at the time of direction; if they are radically strong, the good is great; if radically weak, evil, or scarce perceivable.

Observations on Transits, and Directions, according to the Argolian Method.

Transits of good planets, when they pass by good places, or promissors or fortunate stars, indicate good; when they pass by evil places, evil, and so on the contrary, as Directions denote the good and evil to be eminent, the Transits have not so great effects. The force of a direction lasts long, Transits are soon over; the Direction lasting years, the other, days, or weeks at most.

Directions to the body of fixed stars of the 1st, 2d, or 3d magnitude, greatly help or prevent, according to that House where the Direction falls. The Transits of ♄ and ♃, or Superiors, are of great importance; they never pass by without obvious effects, which frequently last a whole year, good or evil; if they be Lords of evil Houses, or in a nativity in a bad house, if they transit the ascendant, the □ or ☌, or place of its Lord, they threaten life.

If the 2d House, or its Lord, the substance.

If the 3d, or its Lord, journies.

If the 4th, or its Lord, danger to the father, or loss of inheritance.

If the 5th, or Lord of 5th, loss by gaming, or death of children.

If the 6th, or Lord thereof, death of small cattle, or hurt by that House.

If the 7th, or Lord of it, sickness of the wife.

If the 8th, or Lord thereof, loss of property, 8th being in ☌ to 2d.

If the 9th, or its Lord, loss by sea or abroad, robberies by land, envy of churchmen, or people of science.

If the 10th, or its Lord, if a courtier, the King's displeasure, loss of trade if a trader.

If the 11th, evil friends, affliction from them, or hopes lost.

If the 12th, loss by great cattle, or private enemies.

The Transits of the Moon discover all things, whether good or evil, which happen to a man daily all his life; her ☌ ⚹ or △, shews good, □ or ☍, evil, about those things denoted by that House in which the Transit is made; where if she be significator, or Lady of it, the good or evil will fall in part upon the thing signified by her ascending to the House she was lady of, or posited

in

in the radix ; but if not, the good or evil, will fall upon those things signified by the significator which is transitted, in which Placidus agrees.

Observations on the Secondary Directions.

The Bramins in India, and the Persians, who are the greatest adepts in Astrology, pay great attention to the ☽ Moon, in Directions; they chiefly, I am told, give judgment by her.

Placidus de Titus lays great stress on it, not without abundant reason ; for in the above countries they will tell our people, when they go over every occurrence of their lives, if the Moon is in good aspect that day to the sun, or stars, good will ensue that year; but if in aspect to evil planets, affliction in mind, body, and estate, the Houses, Transits, and signs, must be considered, and our Readers will find in them abundant reason to thank me for my being so attentive and prolix about them, for by that alone he may every year see what will befall him, good or bad ; but he should understand what the Moon signifies, or the Sun when directed to ascendant Medium, Cœli, or 7th House, which is explained in Parker's Eland Tutor and others ; by Secondary Directions every person every year may judge of their whole lives,

their crosses, losses, afflictions, and trials, or riches, happiness and comfort.

The Persians suppose that this sublunary world is more influenced by the Moon than the Sun, and, as before said, give judgment by her; they have an insatiable curiosity after futurity, and esteem Astrology as the key to it: Astronomy is studied in Persia purely for the sake of it.

Of the Rectification of Nativities.

As the mode of ascertaining the time of the nativity is difficult, professors have adopted several ways for the rectification of them; but the shortest and best way, provided the estimated time does not exceed two hours of the real is as follows. Having erected the figure to the estimate time, observe whether either of the luminaries, that is the Sun or Moon, be posited in the center of any one of the three prime angles; namely, the first, tenth, or seventh House, or near them; and if so, bring either of them to the Cusp of the angle, and the degree and minute they were in, is the true time of birth; but if neither the Sun nor Moon are posited as above, then observe the two benevolent planets, ♃ and ♀, and see if they are situated as before mentioned, or in a right parallel with either of

of the luminaries, viz. the ☉ by day, or the ☽ by night, and either of these brought to the Cusps as before, will give the true time of birth, also you may bring the ☉ and ☽, as afore-mentioned, to a right parallel from angles that will be the true time; so also the two malevolent planets, ♄ and ♂, if found posited in the center angles, or near their Cusps or lines, or in parallel to either of the luminaries as above, will be the prorogator of life, and likewise shew the true time of birth. These last positions are seldom found; for if their malignant influences are not corrected by the benevolent stars, they generally cut off life in the first stage.

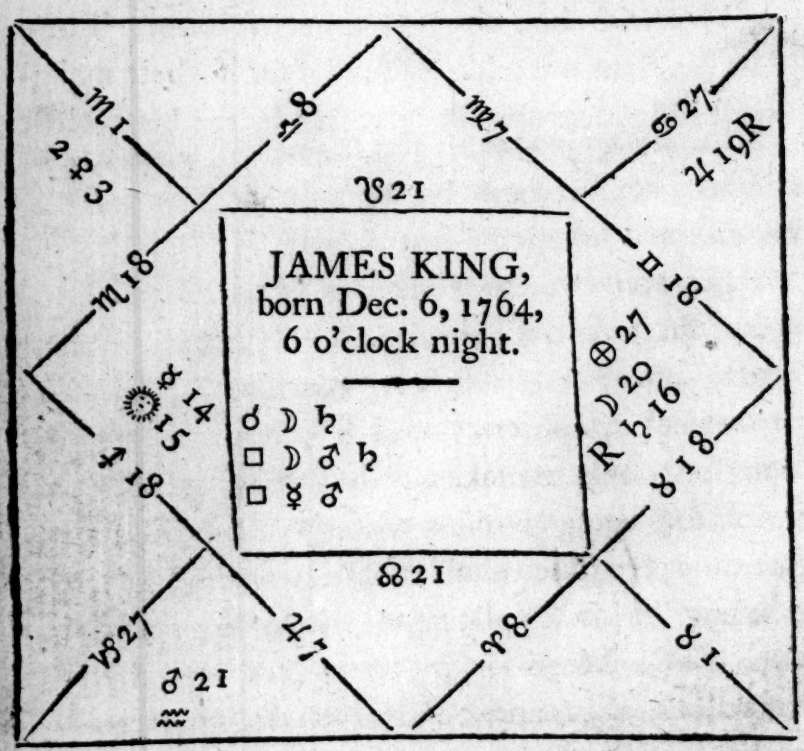
A COLLECTION

OF REMARKABLE

LIVING NATIVITIES,

NEVER BEFORE PUBLISHED.

The Nativity of a dumb Lunatic and Ideot.



This is the nativity of a person's son now living in Kingsland-Road; he is dumb, and when he is not lunatic, he is a mere ideot; but sometimes he

is outrageous and mischievous to a great degree, and runs away from his father's house; at other times; when not affected by the Moon, he is quiet and foolish.

The reasons in nature for the above native being thus afflicted, are as follow:—Ptolomy says, if the Moon is in commanding signs, and Mercury in obeying, the native's intellects will be impaired, or weak; and if the Moon happens to be afflicted by either of the Infortunes, ♄ or ♂, he will be irrational, and a perfect ideot; she is here afflicted by both.

Also, he again says, if the Moon is in her Phases afflicted, or overcome by the maleficks, ♄ and ♂, he will be a lunatic. Just so it is.

Again, observe the wonderful reason assigned, if ☿ and the ☽ do not behold each other, or are inconjunct, and ♄ or ♂ afflicting ☿ or the ☽, he will be subject to phrenzy and madness. As to his being only able to make a noise and not speak, it is owing to ☿ being combust with ☉, and in detriment and peregrine much afflicted by ☉ and ♂, who is strong in his Triplicity ♏, a mute sign ascends also. The Moon is much afflicted by both the Infortunes, also ♄ and ♂ afflicts the ascendant, these makes him dumb, lunatick, and an ideot *. From such configurations, Heaven preserve our children.

☞ Other testimonies may be seen by inspection.

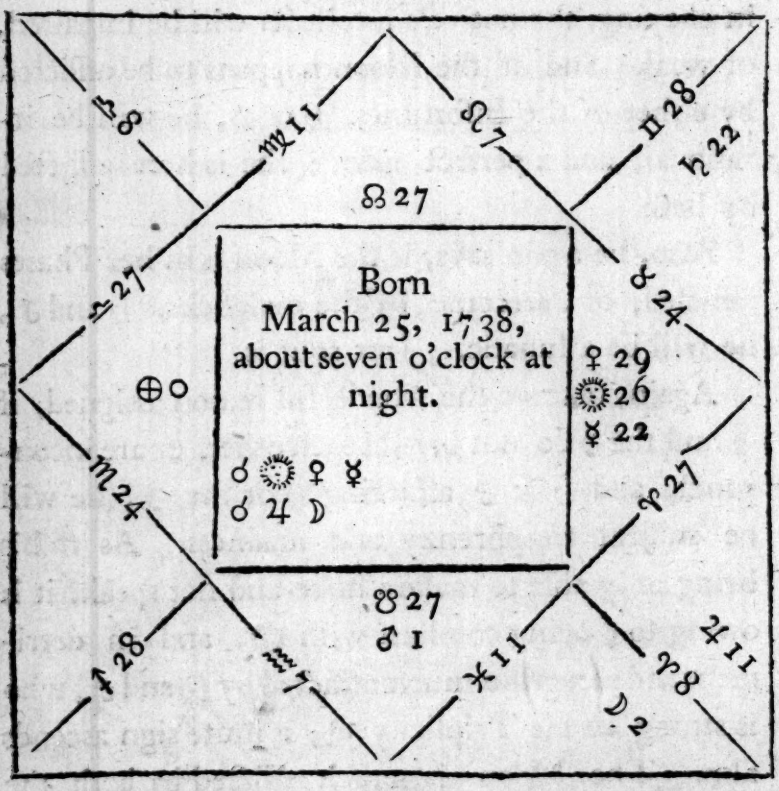
* See page 167.

THE NATIVITY

OF THE

Countess of Crequy Carnapalis,

A TWIN.



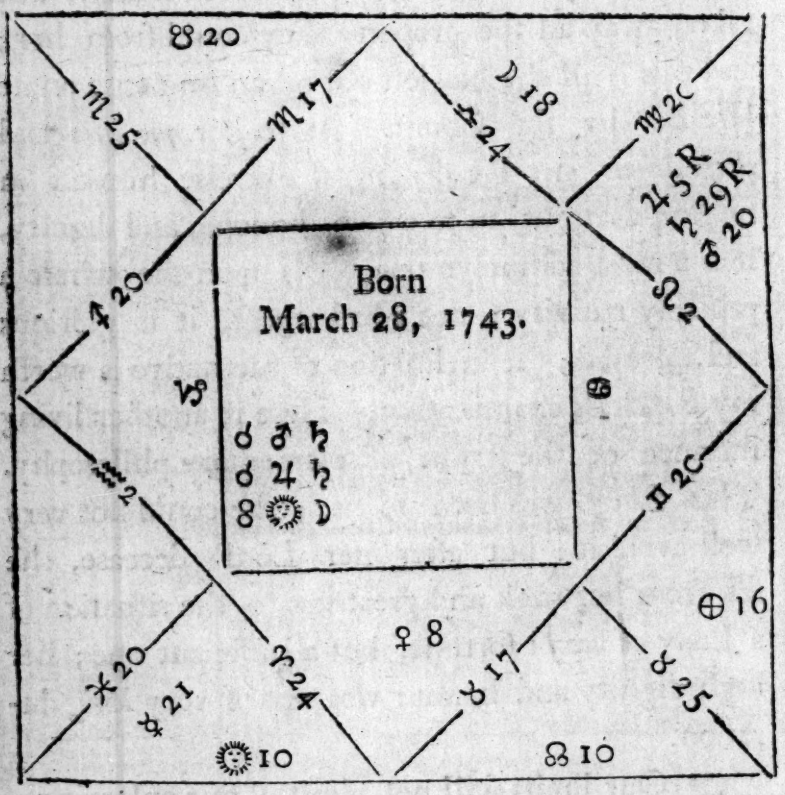
This Lady, a native of this kingdom, from a state of humble obscurity, &c. rose to be a Countess of the kingdom of France by her marriage with Count Crequy Carnapalis, of France, a nobleman

a nobleman of immense fortune and illustrious birth. There was a curious trial some time since between her and a Lieutenant in the navy, if I mistake not, respecting a breach of promise of marriage by her; but the lady gained her point, and the Lieutenant lost her and her fortune, which I think was 20,000l. only. The Lady informed me, that by law, &c. her Lord's relations had taken away all the property they could from her; and this is all she has left out of an immense estate left her by the Count. As to her *qualities* and *dispositions*, my Reader must exercise himself in finding that out, as to riches, honour, and dignity, it is a most admirable one; it is upon the whole a princely nativity; not a bad aspect, it is glorious and splendid; the inclination of the native is worth my Reader's examination. Here is another living instance of the truth of elementary philosophy. This Lady was born to rise; she could not very well avoid it; but after her Lord's decease, she fell from her rank and greatness to the situation of a Lady of small fortune, but a sufficient one; her high dignity and honour was not of very long duration.

☞ Our limits will not admit of our enlarging.

THE NATIVITY
OF
JOHN PARISH,

A poor Country Cobler, living at Sherrington, in Bucks, near Olney, in a very mean Cottage.



This honest man was born of mean, low parents; he has been poor all his life-time, continues a poor cobler, and it seems will always remain so; and

and notwithstanding he is also a preacher and a poor country fortune-teller, and although sometimes cobling, sometimes conjuring, and sometimes preaching, he never could either cobble, conjure, or preach himself above the humble sphere he now moves in; he is a good-natured, honest man; but let him strive as much as possible, he had better *stick to his last*. The Fates ordain it so, it seems, and "whatever is, is *best*," says Pope. The poor and the rich meet together; God is the maker of them all; he *raises* up, he *brings* down. How could this man rise in the course of things? And is it not so in general in the nativities of the lower class? If they all could rise by art, or industry, what would become of the rich?—*Is there not a cause?*—Trace it to its source, and then you will be satisfied that the order of nature cannot be inverted—Alas, poor Crispin!

Let us next consider the causes assigned in Nature for this man's poverty. This cobler, though poor, may be as happy as a prince.

Saturn, significator of the house of substance is retrogade, in ♐ to 2d, in detriment also.

Mars is in opposition to the 2d House—Perigrine.

Opposition of the Sun and Moon, both cadent.

♃, significator of riches, and his ascendant, retrogade, afflicted by Saturn. Lord of his 2d.

☽ Peregrine,

☽ Peregrine, ☿, Lord of ⊕ in detriment and fall, peregrine and cadent.

His House of Pleasure, the 5th, is strong, ♀ in her own House. This man, though married, is so fashionable, as to cohabit with a poor woman he keeps instead of his wife.

Amongst other reasons, let these suffice to shew, that what good aspects there may be, must be overcome by the above *evil* and malevolent ones.

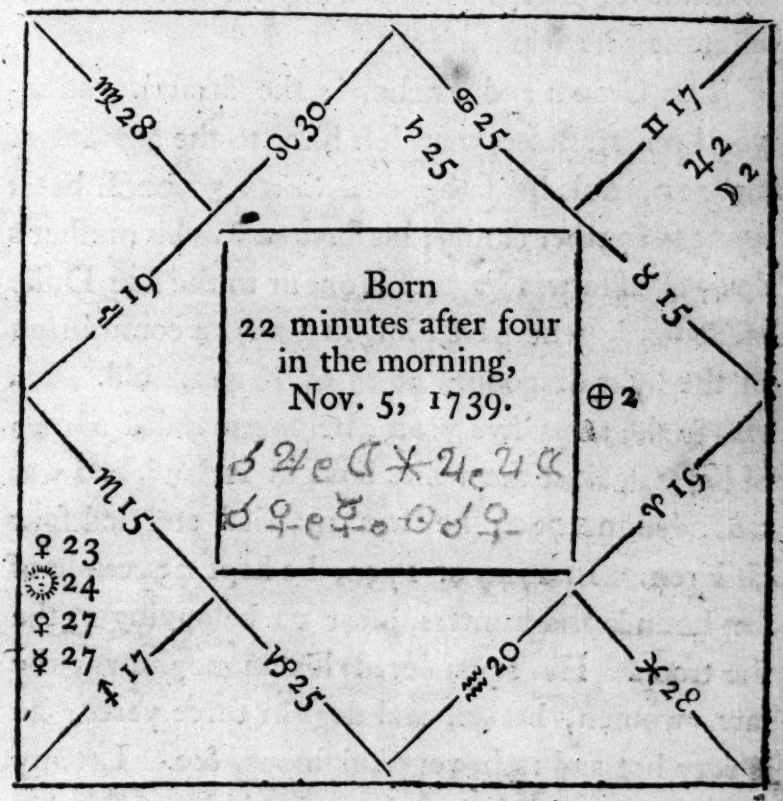
I further observe, he has been a preacher at times, ☿ Lord of 9th, in the House of Jupiter, and ♃ in the House of ☿ induce to it. The Moon in 9th also helps. Let this satisfy such of our Readers as are desirous of knowledge respecting this triumvirate being of a preacher, a conjuror, and cobler united.

The ☽ in 9th makes him a conjuror. Most of the planets afflicted and debilitated, ♄ and ♃ have 26 debilities *each*.

☞ I recollect that I heard he was dismissed as a preacher for his immorality.

In this nativity, the quintessence of poverty is indicated, and is the very reverse to the Countess of Crequy, and forms a perfect contrast to the course of nature.

THE NATIVITY
OF
JOHN BULCOCK, Esq.
AYLIFF-STREET, GOODMAN'S-FIELDS.



This is the remarkable nativity of a Gentleman who fell from an excellent fortune to an abject state, bordering on poverty and want; he has only his Lieutenant's half-pay left, and some small al-

 lowance

lowance from his wealthy relations; he now lives obscurely in a garret. It is a perfect contrast to the Countess of Crequi's.

There is 4 Trines, 4 Oppositions, 2 Sextiles, and three Conjunctions, all very significant, and expressive to a certainty of the rise and fall of this native, which by following his profligate inclinations he was subject to.

The Crown and Anchor in the Strand, and several other estates, were left him, to the amount of near 20,000l. his father died worth 70,000l. but it went to another family; his fortune was his mother's dowry. He was Page of Honour to the late Duke of Bedford, who gave him, in 1757, a commission in the light dragoons, at 17 or 18 years old. He was in the army five years; he commanded a troop of horse against the white boys in Ireland, and was wounded in 1760; he was married and had four children. In 1749 or 1750, he kept 45 couple of fox-hounds and hunters, near 50 belonging to the the troop. He squandered his money away by law, women, horses, and dogs in three years; he is very hot and rash, very libidinous, &c. Let my Readers exercise their talents in judging this nativity.

He is humane, generous, and benevolent, but low in his amours and pursuits, which hurt him much.

☞ ♂ afflicts ☿ in his intellects, makes him rash

Observations and Judgments respecting Life and Property.

To prevent much trouble, let the student consider whether the native will, or is likely to live long or not; and he should see his parents' nativity, to see if the significator of children be strong or weak. If not, consider,

1st, Whether the Ascendant, or Lord of it, be afflicted by the Infortunes, or Lord of 8th, or combust and retrogade, peregrine or cadent.

2d, If ♄ or ♂ are in ☌ to 1st, or an eclipse in 1st.

3d, The light of the time eclipsed at the hour of birth is sometimes fatal.

4th, The ☽ in □ or ☌ of ♄ or ♂, from 4, 6, 8, or 12 Houses, or if she is besieged of ♄ or ♂, or ☉ and ♂, and in no good aspect to the Fortunes, these are testimonies he is not designed for a long life.

5th, Many planets in the 6th, 8th, or 12th, and the Lord of the Ascendant not beholding them, or the Sun, Moon, and Ascendant, with any good aspect, shews danger.

These are the best testimonies of a short life; if these happen not, but the Fortunes and Luminaries friendly behold the Ascendant or his Lord, the native may live a long life.

Of Riches and Wealth.

1. If ♃ be strong in 2d House, and in good aspect to the Luminaries, or Lord 1st, or if the ☽ be in the 1st, or Dignities in 2d, great riches.

2. The Luminaries beholding each other, or Part of Fortune, from good places and strong, he abounds in riches.

3. If ♃ ♀ ⊕ or ☊, are in 2d House, or if the Fortunes behold the Cusp friendly, or if the Luminaries be near good fixed stars, or many planets in 2d strong, these signify the native will be blessed with an excellent fortune; but to know how or which way to have this, consider the Houses they are Lords of.

4. The ☽ in the 1st strong, gives wealth and estimation all the life long.

△ of ☉ and ☽, and not in bad aspect, but strong, gives an ample fortune. The Lord of 8th strong in aspect to either of the Fortunes, by death.

Of Poverty and Misery.

Many planets cadent and ill dignified, and ☌ in 2d, the significator of riches, afflicted, the native will be poor and miserable.

The Sun and Mars in 2d, wastes the estate, unles strong, or if Saturn or Mars afflict the 2d, or Part of Fortune, or Lord of them.

If ♄ is in ♂, with Luna in an angle, or near violent stars, he will be reduced to want, although he enjoyed a fortune.

Those who have the significators of riches cadent, peregrine, retrogade, or combust, or afflicted by Saturn, Mars, or ☌, will never get a fortune, but will be low and poor.

☞ A cluster of planets, or several in a House, in conjunction or together, gives in general either extraordinary good or bad fortune, as the aspect or positions indicate.

If Beneficks, great honour and riches.

If Maleficks, great poverty or want.

If well dignified, illustrious dignity and honour.

If weak and afflicted, superlative poverty or misery.

If ♃ is cadent, his disposition weak, he will be reduced from fortune to want; also, if the ☽ is combust or her disposer unfortunate.

Our

Our limits will not permit us to enlarge; but as books on this Science are so dear and scarce, at a future time we may clearly demonstrate the way to calculate by primary and secondary directions. We advise our Readers to erect a figure for every day after his birth, and set down the exact time he was born, the same as if it was his nativity, by the application of the Moon, &c. to other stars, he will certainly find the secondary agree with the revolution and progressional figures, and shew him every extraordinary circumstance of riches, poverty, sickness, death, marriage, honour and happiness, what remarkable ſhall happen every year during his life, as Placidus de Titus plainly evinces, by incontrovertible arguments, and 30 Nativities he published, where he demonstrates they clearly agree with the primary Directions.

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